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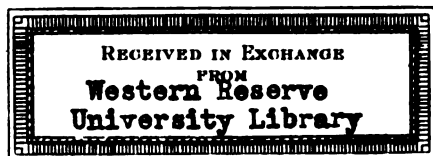
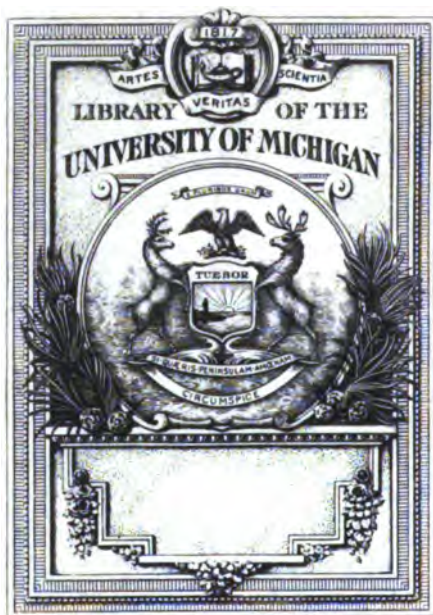
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**SPIRITUALISM**  
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# SPIRITUALISM NOT SPIRITUALISM

BY

WILLIAM TEASDALE WILSON

M.D., M.R.C.S., ETC.

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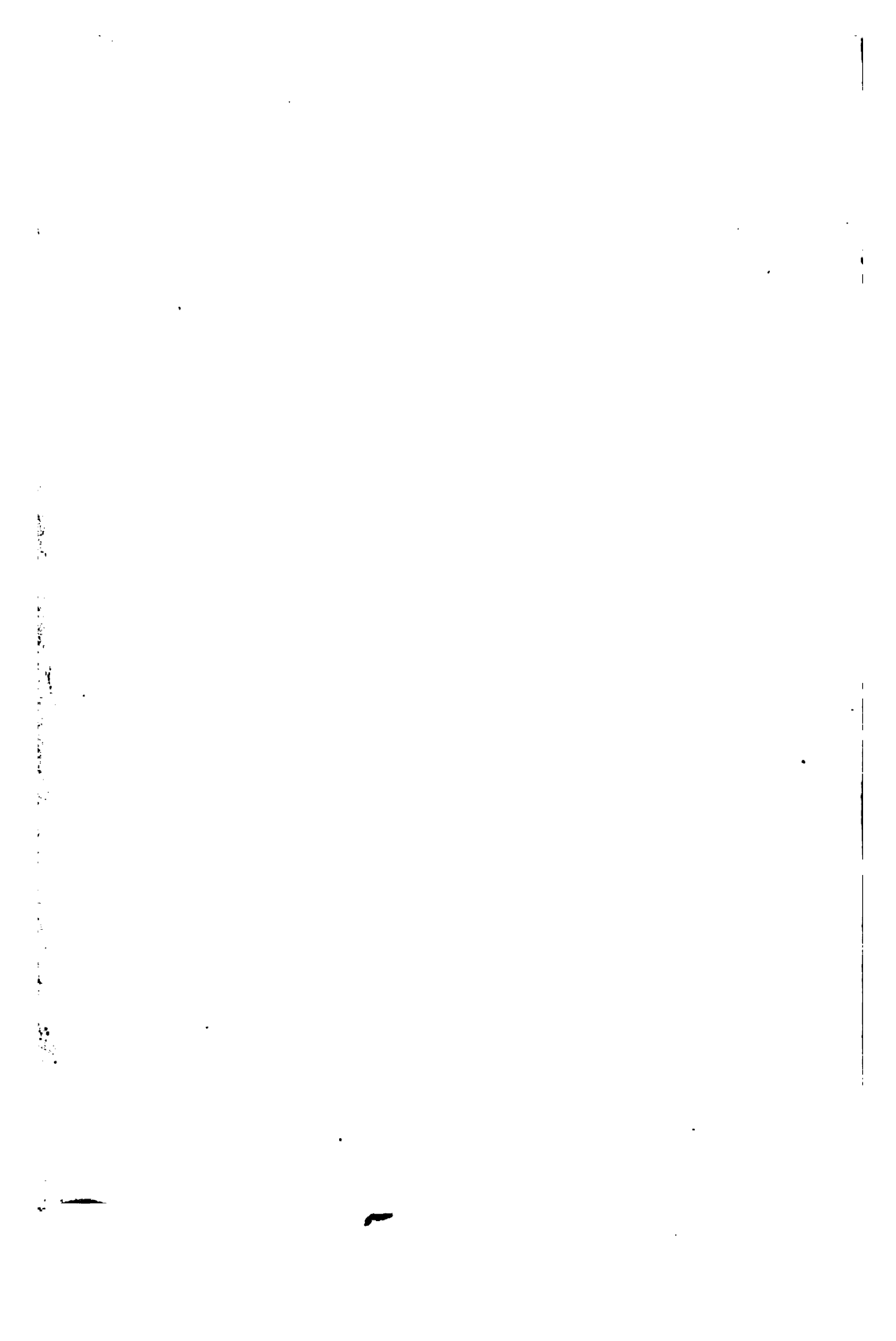
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## DEDICATION

*In dedicating these works to our fellow-men we do so in the earnest hope that they may derive comfort and support from a perusal of them during their pilgrimage here below, as well as assistance in strengthening their faith in Christ, so that hereafter they may all participate to the full in the glorious reward which awaits every believer in the Son of God.*

THE AUTHORS.



Psych.  
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## P R E F A C E

THIS book contains a record of the experiences of the author when making his introductory investigations into the huge unseen spiritworld.

Unlike any other work upon this subject the writer did not voluntarily begin these researches, but was absolutely compelled to prosecute them in opposition to his wish. They will be found to be essentially different in every respect from the experiences of present-day Spiritualists.

The writer was completely ignorant of all that concerns the spiritual condition previous to being called upon to assume the responsibility of this unique undertaking, and not until more than two years after this work was written had he any definite idea of the reason why he had been so strongly influenced in such a remarkable direction. It will be gathered from a perusal of the earlier pages of this work that he was under the impression that some temporary material benefit alone was intended, whereas it will be found that such investigation was designed especially to impress upon his mind the actuality of the spiritworld and spiritual existence.

The experiences related in this work are with all classes of spirits, from each of the various spheres of the spirit-world, and the information obtained, and herein recorded, is of a new kind altogether, and purposely intended for the benefit of mankind generally.

This book is written solely to awaken the human mind

to the fact that there is an exalted and beautiful spiritual existence, and to prepare it for the reception of great and valuable information concerning the eternal soul and all that pertains to it.

The careful reader cannot escape the conviction that an exalted power must have foreordained these communications, and this conviction will be further strengthened when he has read and considered the remarkable revelations in "The Human Soul Revealed," and the advanced as well as very convincing information contained in "Theocosmia, or The Spiritworld Explored."

These three works must be taken as a set. No one of them is complete without the others, and it is almost useless to read "Theocosmia" before having perused its predecessors.

This work was originally written in the early months of the year 1896, but since that date, until November 1905, it has been repeatedly revised and added to, but in no material respect have the experiences been interfered with. The writer pleads dense ignorance upon spiritual matters at the former date, even after all that he had experienced, and which is herein partially recorded.

It will be seen throughout these pages that the author is known by the name of Dr. Scott, and the reason why he assumed this *nom de plume*, as well as fictitious names to all the principal characters concerned, may be inferred from the statement in Chapter I. However, for various reasons, it is impossible to maintain this incognito, therefore he feels it incumbent upon himself to disclose his real name and place of abode.

The author's name is William Teasdale Wilson ; and he was a resident of the city of Newcastle-upon-Tyne, England, previous to removing to America.



## PREFACE

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Every statement in the succeeding pages has been thoughtfully considered before being committed to paper. Every observation of importance has been taken from the record which the author kept of each of his interviews with his unseen visitors, and nothing is herein inserted from memory. The entire compilation is genuine, as the sequel will clearly prove; and this is emphasised when all the circumstances of the case are taken into consideration, more particularly the facts that he is not a Spiritualist, that he did not voluntarily court this investigation, but had it imposed upon him, and that as soon as the object for which his visitors were commanded to communicate with him through a medium was accomplished the mission was suddenly and abruptly brought to a close.

Finally, the author sincerely hopes that every man who recognises the necessity of looking after the future welfare of his soul will carefully consider the import of the experiences and remarks made in the following pages.

THE AUTHOR.

HOWDON RANCH,  
HENRY, IDAHO, U.S.A.  
*January 30, 1906.*



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**" Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."**

**I JOHN iv. 2, 3.**

# SPIRITUALISM NOT SPIRITUALISM

## CHAPTER I

### NECESSARY OBSERVATIONS

BEFORE entering upon the subject of my extraordinary and, I must say, unique experiences, it is but fair to the reader to make a few remarks concerning myself, more especially in regard to the light in which I viewed Spiritualism, in the ordinary acceptation of the term, as well as my religious convictions.

I am impelled to do this at the outset because I feel how necessary it is to let it be clearly and emphatically understood that in no sense of the word had I any sympathy with the profession of Spiritualism, either as regards belief in its tenets or credence in the remarkable manifestations which its devotees claimed for it.

By profession I am a medical man, and held, I trust, in fairly good esteem by my professional brethren. Until very recently I was in the enjoyment of a large family practice, and, without any egotism I say, regarded by my patients as much as a friend and confidant as a medical adviser.

For reasons that are obvious I do not wish my real name at present to be revealed to the public at large, and if any of my Spiritualist acquaintances happen to peruse this book, as I hope indeed they will, let me ask them in

all kindness and consideration to respect my request in this matter. Confident am I that, despite the great and serious differences which exist between what they profess as a religion and what has been recently communicated to me, they will recognise that we are both dealing with the occult, difficult and obscure at the best ; that we are approaching it from different standpoints, and that the grave discrepancies which exist between us are, in a sense, not of our own making, but are to be attributed entirely to the different sources to which we each respectively have had access.

I am fully aware that my real name is well known in certain Spiritualist circles ; and in the course of my narrative I shall have occasion to refer to Spiritualists more directly, and to the efforts which some of them have made to ascertain whence my invisible informant came, who she was, in what relation she stood to their profession, and her reasons for so firmly refusing to hold communion with any person who believed in Spiritualism.

Let the reader, then, know me by the name of Dr. Scott. The place of my residence also I deem it best not to mention, for certainly it has no bearing upon the purpose of this work.

Apart from the many outside demands upon my time, and the constant attention required by an arduous profession, my private life has been exceptionally happy and enjoyable. In the course of a married life of twenty years nothing has occurred to mar the attachment which mutually exists between my wife and myself, and the terrible struggle we have gone through, battling with evil and frivolous spirits, has only tended to cement our happiness.

For some years it has been my good fortune to be intimately acquainted with several persons who were professed Spiritualists, and from them, now and again, I

have gleaned many interesting facts concerning their profession. One elderly gentleman in particular my mind reverts to, who has always displayed great anxiety concerning my soul's future welfare, and been very energetic in his denunciation of the Old Faith. This gentleman at one time professed strong orthodox opinions, and, if I mistake not, held high office in that particular denomination which his religious convictions pointed out to him as being the correct one. Frequent and heated have our arguments been. Many a time have I listened to him as he paraded forth the truths of this remarkable religion ; appalled have I been at the sweeping nature of his assertions ; amused at his credulity ; sceptical when hearing him about seances, but upon the whole intensely sorry that any man claiming to be gifted with common sense should be carried away by such absurd delusions. Never for one moment did I waver in my allegiance to the Godhead, and thankful am I to say, as I pen these lines, that I recognise as well as any man that eternal salvation—in its highest interpretation—can only come to one who believes that Jesus Christ is the Son of the Father.

In my younger days, like many another thoughtful man, I have had my doubts upon this point. Often have my hours been rendered miserable by reason of my inability to determine what really were my religious convictions, and my very faith in any God has come near being shipwrecked. For no inconsiderable time I was tossed about on the seas of scepticism and doubt. Book after book upon any religious subject have I devoured with avidity, places of worship of any and all denominations have I frequented until my eyes loathed the very sight of a church or chapel, but still no peace, no rest for the sole of my foot, as it were.

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Amidst all these wanderings and uncertainties, ever and anon I heard the still, small, but clear voice of conscience steadily at work (thanks, O good guide !); and as the incessant dropping of water will wear away a stone, so this powerful and persistent gnawing at my free-will by conscience brought me to my senses. I came to a full stop in my somewhat erratic search after truth, and for weeks had rest, mental rest; then the thought struck me—why not go back to your Bible? I went, and read it at first as one without hope, but it did not take me long to satisfy myself that the only means of salvation was through Jesus Christ.

What chance, then, after all my struggles after religious peace, had the pratings of my Spiritualist friend? What impression could he make upon my strong will already fixed? He gave it up as a bad bargain, and whenever the subject was again broached, on my part it was treated altogether in a bantering way, so that eventually, by mutual consent, it was never alluded to.

On two separate occasions have I been to a Spiritualistic place of worship, but the songs to the spirits—earthbound ones, of course, among the rest—the few verses read from the Bible, one about Melchizedek, the other about Elijah (true types of mystic personages), as well as the ignorant discourse of a German quack doctor, and the disconnected utterances upon the stars by another partially under control, had no attractions for me. So that until the time of my strange experiences from the invisible world I remained rooted and fixed, as I have just stated, in the faith of the Godhead, confessing that no man can come to the Father but through and by the Son.

Not for one moment do I profess in any respect to be better than my fellow creatures; nay, in sorrow I confess



my many shortcomings, and wish that I were as good as thousands of those around me. Taking my life as it is, however, if my friends were to be asked their opinion about me, I flatter myself that they would say : "Well, he is up to the average !"

Now comes the question : How did it happen that I was the one selected to undertake such a great work ? How came it that I was so privileged ?—for privileged most certainly it is. These are queries at present wholly beyond my power to answer. The most I can say about it is that the responsibility thrown upon my shoulders I feel to be immense, and, what is more, I dare not keep my knowledge to myself when I know that in it there is rest and comfort for every weary soul ; there is peace for the troubled, and to the dying eternal joy.

In writing this record of my experiences I am beset with difficulties on every side. Nearly all my conversations with my spiritual communicants were of a private and confidential nature, upon subjects intimately bound up with my domestic life, as well as information about and advice upon my business affairs. The reader will therefore be able to appreciate how almost impossible it is for me to give in detail complete accounts of my very beautiful interviews with friends beyond, for it is absolutely necessary that names and places should be suppressed, without which any record must in a measure lose its interest. Still, I can place myself with confidence in the hands of my reader, and let him be the judge whether the material I have at hand, and the information I possess upon many interesting as well as occult subjects, are not sufficient to make the following pages worthy of perusal.

For reasons which will become apparent as the narra-

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**tive develops, I can place the utmost confidence in the veracity of the information tendered me ; and, as I am now only transcribing in a more condensed form matter of which I already possess copious notes, the reader may rely upon every assertion made in the following pages being accurate in every essential respect.**

## CHAPTER II

### FIRST EXPERIENCES

ONE evening in the month of May, not more than four years ago, my eldest son, a sensible boy fourteen years of age, said to me : " Father, were you in our bedroom last night after we went to bed ?" I answered him : " No, George ; why do you ask me such a question ?" " Well, father," he replied, " I wonder who it could have been, for as I lay in bed before going to sleep I distinctly saw an old man with a long white beard come into the bedroom, turn up the gas, and then approach the foot of our bed. There he stood for a short time looking at me. He then proceeded noiselessly back to the gas-bracket, turned the light low, and retired from the room."

I was highly amused to hear such a story, and laughingly replied : " Nonsense, boy ; you must have been dreaming !" The boy, however, was firm in his assertion, and did not seem to be at all satisfied with what he felt sure he had seen.

The subject was not again referred to between us ; nevertheless, I am compelled to admit that for several weeks previous to this occurrence all my three sons had repeatedly complained of the noises they had heard during the night, as of some one walking about on the rafters overhead ; as of the trap-door in the ceiling of the next room being raised up, and then the sound of footsteps distinctly heard tramping backwards and forwards in

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this room, resembling those of some person in a state of great mental excitement.

At the time when my sons mentioned their remarkable impressions to me of course I only smiled at them, attributing whatever stories of this nature they related to me as being due to the nervousness so natural to children. Never for one moment did I dream of anything else, least of all associating it with an invisible and intangible visitor. Nearly a week elapsed, and nothing more of note took place; in fact, my eldest son's little episode was already forgotten, and things went on in the even tenor of their way.

Exactly one week subsequent to what has been described I came home, after a long day's professional work, tired and hungry, and without delay sat down to a good meal, quite ready to do justice to a healthy appetite. After my first brush with the viands, as my custom was, I took up the evening newspaper, and was soon deeply absorbed in its contents. Presently my wife came into the room and began talking to me in her usual way. I asked her to read me a certain article in the newspaper in which reference was made to an old patient of mine. The reply I received was to the effect that she did not feel equal to reading anything at that moment. Naturally I looked up somewhat astonished, and inquired what was the matter. Thereupon she exclaimed in a somewhat nervous manner: "George has seen a ghost!"

"A what?" I retorted.

Mrs. Scott then gave me the following account of the remarkable incident to which my eldest son had been a witness. "When George came home from school this afternoon he went into the bath-room to wash his hands preparatory to sitting down to tea. After doing this he walked across the landing to the door of our bedroom,

which at that moment was closed. As George was in the act of stretching out his hand to take hold of the handle the door opened of its own accord, and he saw standing in the aperture the figure of an old man with a long beard and eyes somewhat sunken in his head. For what was a brief space of time he stood spellbound in this position, then turned round and rushed along the corridor and up the next flight of stairs towards what was the boys' reading room. As was to be expected, he was pale and speechless for a few moments, and then related to all present what he had seen. Evidently he must have been strongly impressed by the sight, for he finished by saying, 'He looked so strange, mother; and the queerest thing about it was that I could see through him!'

Of course, I could not help being struck by the gravity of these remarks, emphasised as they were by the fact that my son is well endowed with common sense, and not easily thrown off his balance; then there was the recollection of his past experiences in this respect.

As I was deeply meditating upon this extraordinary occurrence, a tremendous clatter was heard on the stairs, and presently my three sons burst into the dining-room, my second son, Tom, gasping out: "Father, our bedroom is turned upside down, everything in it is out of its place; the mattress is pulled off the bed, the chairs are upset, and the clothes upon them are strewn all over the floor!"

Excitement rather than fear possessed the boys. First one spoke, then another, but in the end the following is the account I gleaned from them. After my sons, with their mother, went upstairs into what is their reading room—this room adjoins their bedroom, and the only entrance into the latter is through the former, the

reading room being as it were an ante-room to the bedroom—and the experiences of the past month having naturally created a dislike towards their bedroom, they carefully closed the door leading into it before beginning their lessons. Not more than an hour afterwards I came into the house, and my wife left them to join me, doubtless with the intention of telling me what had happened. Mrs. Scott had not been absent from the room many minutes when George had occasion to go into the bedroom for a handkerchief, the room being then tidy, just as the housemaid had left it in the morning. Having obtained what he went for, my eldest son on leaving the room took care to close the door behind him, and then resumed his lessons. Suddenly, and much to the astonishment of them all, they heard a loud noise in the bedroom. Tom made for the door, and hastily turned the handle, closely followed by George and my third son. The sight that met their gaze was, to state the case mildly, enough to upset the equilibrium of the most imperturbable. From Tom's position in the doorway his attention was naturally riveted upon the bed, the mattress from which was being pulled gradually over to one side, so that only a very small portion of it rested upon the bedstead, while the outer side of it was placed upon a chair that stood near the bed. What George witnessed was even more astounding : chairs upset, looking-glass pulled forward until the mirror rested on the dressing-table, and the clothes that were neatly arranged he saw taken up by invisible hands and thrown into different parts of the room.

Let my reader imagine himself in a position similar to that in which my sons were placed. No visible being was in the room, and yet in a few seconds everything was topsy-turvy.

As soon as this sort of play was over my sons executed

what was a very reasonable performance—took to their heels with all the agility they were capable of. Soon the stairs were left behind, and without undue waste of time they made their appearance in the room where Mrs. Scott and I were sitting. It is needless for me to repeat what I was then told, but there they stood, pale and excited beyond measure at the very uncanny spectacle they had just witnessed.

At once I left the dining-room and proceeded into the boys' bedroom. I candidly admit being astonished beyond expression. Nothing so pronounced as this, of course, had ever occurred before. Indeed, until I stood in the bedroom and witnessed for myself what had taken place I was not convinced. The evidence of my senses, however, was sufficient to impress me clearly with the fact that something very abnormal had happened, that presumably some occult power was at work deliberately interfering with our domestic happiness and comfort. My mental balance was not in the least unevened, for I was, if anything, more than usually cool and collected.

What was the state of affairs that met my gaze? Even at this distant date I have a vivid recollection of that scene! The feather-bed was drawn almost completely from the mattress beneath it, and was resting partly upon the framework of the bed and partly on a chair near its side. There was not a single crease in the bed-clothes, and the feather-bed was in such a position that the boys could not have kept it there unsupported, even if they had tried. The looking-glass was lying face downwards, and as soon as I touched it the contents of the drawers—marbles and other etceteras that boys will collect—tumbled out. The various chairs in the room were lying strewn about, and the boys' clothes scattered in every direction—and all this was done in broad daylight.

For a few moments I stood motionless—just to collect my thoughts and consider what was best to be done. Without saying a word I then rang the bell, and in a short time the three servants came into the bedroom.

All the occupants of the house were now assembled in this room, and I demanded of each one in turn who had played this practical joke. The servants were more than amazed, for at the time of our visitation they were in the kitchen, three floors beneath this room, getting their tea. At the very moment when I was asking each one separately about having done this stupid piece of work, I knew on the face of it that it was so improbable that any one present had been guilty of it as almost to be impossible. Nobody could have got into the bedroom without passing through the ante-room. Certainly there was the window by which one could have gained ingress, as well as the chimney; but this room must be considerably over twenty feet above the ground, and the window was fastened. It is absolutely certain that nobody came in by these latter means, and it is equally sure that no person went through the ante-room, for three sharp lads were there, and most assuredly they would have seen any one pass through it.

Then, again, comes in the question of motive—what object could anybody in the house have for doing such a foolish thing?

Without the least hesitation the servants may be dismissed from having any complicity in this business, and the only ones who could possibly be suspected of having done it were my sons. Still, to anybody who will give the subject a little thought, this conclusion becomes untenable, especially when George's previous strange experiences in this respect are taken into consideration.

Was it to be expected that any or all of my sons would



have deliberately upset their bedroom, then have rushed down the stairs, and with pale faces and hair well-nigh on end informed us of such a thing, and, over and above all this, concocted such a lie ?

In this matter it must be allowed that I am, without doubt, the best judge, and I unhesitatingly say—no, no, to this construction. The explanation must be looked for elsewhere.

I know my boys well ; we are a very united family, and better sons no father has.

Here was a condition in which my senses were impressed by an actual and unaccountable fact. For hours I meditated upon this anomalous and unprecedented incident. The problem certainly would not admit of solution by ordinary means, nor yet did there appear any way whatever of elucidating it. From the first I had an instinctive idea that it was due to some supernatural agency, and the more I thought about the subject, so much the more did I become convinced that such was the case. In the end the conclusion forced itself upon me that from no other source and through no other instrumentality could this strange, and at first sight foolish, pantomime be explained away. Indeed, so impressed was I with this idea that I remarked to my wife that I felt certain my father was at the bottom of it.

Here then was food for thought. A happy home, where everything worked as it were in a groove, suddenly thrown into a flutter. The boys, as was naturally to be expected, were nervous, and of course frightened to sleep alone in their bedroom. My wife, whose distinguishing characteristic is equanimity, was considerably upset ; the servants would probably become unsettled by this hyper-natural occurrence, and myself—what my thoughts were I cannot possibly describe.

That evening, just as we were in a quandary as to where my sons should sleep, my housemaid, Jane, who has been in my service several years, came into the room and said : "I do not feel in the least afraid, sir, to sleep in the same room as the boys. Indeed, I have an instinctive prompting that such is my duty." "Very well," I replied ; "I shall consider it a great favour if you will do so."

The arrangement was then come to that the three boys should sleep in one bed, and Jane in that usually occupied by my youngest son. Nothing untoward happened during the night, but my eldest son was very restless and slept but little.

The next question to be considered was : What was to be done under the circumstances ? Was I justified in allowing things to take their own course, and indifferently to smile at this anomalous interference with our domestic quietude, with the possible result of affecting the health of some member of my family ? If this were, as I strongly suspected it to be, done at the instigation of my father, what could be the meaning of it ?

From the knowledge I had of my father when on earth, and from the intense love I knew he bore me, I felt convinced that he must have some definite object in view in thus troubling me. To say that I was annoyed is to state my case mildly, yet in a crisis so serious as this appeared to be it behoved me to act with deliberation and circumspection, and to ponder over any action before taking it, for a false step might be detrimental to my happiness as well as to the elucidation of the mysterious.

Can any one deny that this was a rude awakening from my blissful slumber of scepticism upon the occult ? Here was a visible and impressive example of interference from some invisible source, probably spiritual ; not certainly of the highest order, but for all that it might have been

the only means by which a definite result could be procured. Not for a moment did I consider my father capable of doing such a stupid thing, yet there was the possibility of his getting it done by others in order to accomplish his own ends, as indeed I afterwards found to be the case.

My next step was to deliberate carefully and cautiously before taking any active measures to investigate this matter, and in the prosecution of this intention I was greatly assisted by my wife, who is a woman brimful of common sense.

Need it be asked whether I slept that night with such a weight upon my mind and such a gloomy outlook for the future? However, it is unnecessary for me here to comment further upon my own thoughts than to say that I considered the subject from every standpoint, and the decision I came to was the one I think most sensible men would have arrived at under the circumstances.

My plan of action may not commend itself to many orthodox, strait-laced Christians, but then I recognise that I am a free and independent agent, with a strong will of my own; hence I not reluctantly followed the promptings of this latter power. I did not go and lay my case before the parson, who, acting upon correct theological lines, would probably have come to my house and thoroughly anathematised what he in ignorance would have called the evil spirit, and prayed that I might be led into the right way. Prayer in this instance was only required to guide me into adopting the proper mode of action, which I was quite capable of doing for myself by myself, for such was the real assistance I was now in need of.

After weighing the subject thoroughly in the balance, I

came to the following decision. "Well," I reasoned to myself, "there is a class of men who call themselves Spiritualists; they seem to be fully convinced that the spirits of the departed have the power to hold communion with man on earth. Individually I do not believe such a thing, but here is an undoubted instance of some unseen agency at work. If it be a spirit or spirits, and if this spirit or spirits are anxious to communicate something to me, then Spiritualists, if what they profess be true, are the persons who ought to be able to render me assistance." Further, I felt it my duty to be at the bottom of this business, no matter from what occult source it originated, and I did not wish it to be hushed up by any orisons or maledictions. Such was the tenor of my thoughts, for if Spiritualists could not throw light in upon this unwonted proceeding, who could?—certainly not any other class of religious thinkers.

The above, I considered, was the most reasonable and intelligent decision I could arrive at, and there is no occasion why my non-Spiritualist reader should turn away in displeasure at it. Let him read on, and it will be proved without a doubt how justified I was in adopting the course I did. Also let him ask himself the question—what would he have done in a similar strait?

I went to my old friend with whom in the past I had fought many a wordy battle anent his delusions, and in a somewhat dejected manner related to him my recent visitation.

He certainly was now in a position to turn the tables upon me, and this he did without mercy. How he enjoyed my misery, how he laughed to his heart's content at my plight! Finally, his astonishment was unbounded at such a remarkable and well-authenticated instance of occult interference. "So Saul is also among

the prophets, is he?" were the words with which he derisively greeted me.

After the first outburst of his jubilation had somewhat subsided, my Spiritualist friend admitted that he had never seen or heard of a parallel instance. In the end we settled down to a serious consideration of the case, the upshot being that he recommended a seance to be held, and promised to procure the services of a medium at an early date; and as this suggestion was quite in keeping with my own feelings, I at once agreed to it.

I must here express my sincere thanks to this gentleman for the assistance he was wishful to render me on this occasion, and not on this occasion only, but more than once during my severe conflicts with evil spirits. It is also my duty to record the great regret I felt at not being allowed to invite him to any of our beautiful communions with Emelie, on the happy occasions when all evil, earthbound spirits were forcibly excluded from our midst, and we were left free to discourse upon life hereafter.

In the evening my friend called at my residence, with another gentleman of the same religious persuasion. He informed me that he was unable to procure the services of a medium that night, but had arranged for one to be in attendance the next evening without fail.

Another night had to be passed in this dread suspense, for as time went on I began to realise more and more the effect this mysterious business was producing upon my nervous system. It was impossible to keep my mind at rest. Do what I would, still it was continually reverting to the incident of the previous day, and by contemplation the magnitude of the grievance was assuming alarming proportions. Granted, the previous night had been undisturbed, but how long could I guarantee such non-interference? My occult visitor had cultivated the habit of

lulling us into a condition of artificial security, only to be awakened on each subsequent occasion to a more emphatic demonstration of his presence and will.

Jane again slept in the boys' bedroom, and at about eleven o'clock all in the house were in bed except Mrs. Scott and myself. Our usual custom each evening was to go into my library for an hour or two's reading before retiring, and on this occasion we made no exception to our general rule. Ostensibly we were both occupied in reading, but in reality we were deeply absorbed in our own thoughts concerning what had happened and what was more than likely to happen again. We had not been so engaged more than twenty minutes when we heard footsteps coming quickly down the stairs, and presently Jane came into the room in her nightdress, pale, but quite collected. At once turning to me, she said, "Oh, sir, it's Captain Scott! I had not been ten minutes in bed when I heard a subdued rustling in the room. At once I raised myself upon my left elbow, and saw a figure dressed in an oilskin coat and having a sou'-wester on its head. This figure was apparently moving backwards and forwards between the bed in which the boys were sleeping and a closet at the other side of the room. After this had been repeated three times, I attracted its attention by the noise I made when moving, and it turned round in my direction. At once I saw that it was Captain Scott by his face, with such a haggard and troubled expression upon it. He then seemed to be at my side, but how he got there I cannot say, as he did not appear to walk. Forthwith he stretched out his left hand and stroked my forehead with it, at the same time saying in the voice of Captain Scott, in quite a soothing way, 'It's all right, it's all right.' I then put out my right hand in order to touch this figure, but felt nothing, although I

knew that it was at that moment within my reach. I exclaimed, 'Captain Scott!' and started. He then vanished, and I immediately jumped out of bed and hurried down the stairs to where you were."

Such was the sum and substance of what the girl related to me, and, besides the fact that I had the utmost confidence in her honesty, there was something in her words and face which carried the impress of truth with it.

Indeed, I never doubted the truthfulness of the girl's statement for one moment. It might be a delusion on her part, but that she had seen something, or thought that she had seen something, was certain.

Later on in this book it will be my duty to make special reference to the marvellous mediumistic powers of this girl, but for the present I shall continue the narrative of events as they happened, without making comment upon the very important and wonderful assistance she rendered, that she alone rendered, in the elucidation of this at first sight mysterious communication.

I can only leave it to the reader to infer what our feelings were when we heard all this strange story. Jane described herself as being quite happy when the apparition was present, but as soon as it disappeared a feeling of intense loneliness and depression came over her, so that she felt compelled to escape from the room.

Things were indeed advancing by leaps and bounds. If this were my father, he certainly meant business! His past actions of the last few weeks were quite in keeping with his character when on earth, and, knowing him so well, I felt convinced that he would not stop until he had carried out his determination. Conscience whispered to me that no harm would come, that it was for my own good that all this was taking place, but at that moment I was in no humour to listen to the voice of conscience.

Something must be done, and done quickly, to relieve the situation, so I said almost mechanically to the girl, without the least expectation of being answered in the affirmative: "Jane, if you are not afraid, is it too much to ask of you to go upstairs again and sleep in that room?" She replied: "No, sir! I almost feel compelled to sleep in that room. I shall not be at all afraid, if you will only light me into bed again." Accordingly, without delay or comment, I lit a taper, and the three of us proceeded into the mystic room, and my wife and myself saw this brave girl into her bed again for the second time. On leaving the room I instructed her, if anything happened to alarm her, to be sure and knock down upon the floor, as I slept in the room immediately beneath.

It would be almost midnight when I got into bed, and there I lay, eagerly listening for the prearranged signal, yet hoping and praying that none might be given. Half an hour probably elapsed, when several dull thuds were heard coming from the direction of the bed in which Jane slept. At first I tried to persuade myself that I was mistaken, and that my nervous system was a little overstrung. At the same time I confess to a sense of fear lest I should be summoned upstairs again, so I lay as still as a church mouse, listening in anxiety for a repetition of the knocking.

I had not long to wait before several loud thumps were given on the floor above. At once I jumped out of bed, closely followed by Mrs. Scott. We both hastily donned our dressing-gowns, and then went upstairs, knowing full well that something very extraordinary must have occurred, for Jane would not thus a second time have alarmed us without a sufficient cause. When I opened the bedroom door there was Jane sitting up in bed, her face very pale, but otherwise in her normal condition.



She forthwith proceeded to tell me what had transpired during the past half hour, and the account she gave me was as follows : " Very shortly after you left the bedroom I felt the same balmy, soothing rustling that I had previously experienced, and turned my head to the left side, when I beheld the form of a younger man than Captain Scott was as I knew him. He was dressed in a short pea-jacket, buttoned with brass buttons up to the throat, with a peaked cap on his head having gilt braid round it. He had a long pipe in his mouth, and his hands in his jacket pockets. I noticed that he was gliding between the closet and my bed, but I felt that somehow I could not address him, and he never made any attempt to speak to me, so I lay and watched him. He paced backwards and forth several times, each time apparently becoming more excited ; this I recognised by his movements, until at last he suddenly vanished with a loud noise as of chains rattling. I was terribly frightened, and cried bitterly, at the same time covering my head with the bed-clothes. Suddenly I felt a soothing touch upon my left wrist, which was under the clothes, and the impress of three fingers I clearly remember, with that of the fourth only very faintly perceptible. All fear now seemed to leave me. I pushed the covering clear from my head, and looking up saw Captain Scott with a face intensely distressed and filled with sorrow at having frightened me. This time he appeared in the dress in which I had first seen him ; he was stooping over me, and forthwith observed, ' Will you tell my son ? ' ' Yes, Captain Scott,' I replied ; ' what is it ? ' But he only shook his head, and continued ; ' What I have to say to him is most important and for his own ear—will you tell him ? ' During this conversation he was advancing and retreating in a very distressed way. To this remark I replied, ' I'll tell him in the morning,

Captain.' Then in a subdued voice he said, 'Tell him now,' and to please him I gave a gentle knock on the floor with the towel rail, which I did not intend Mrs. Scott to hear for fear of alarming her. He now paused at the window, as if to listen whether or not you had heard, and when he perceived that you had not, he heaved a deep sigh of distress. The situation had now become intolerable, so I caught hold of a small picture that hung on the wall, and with it knocked loudly on the floor. The figure then moved to the other side of the window, and, evidently being aware that the knock had produced the desired effect, gave me a look of intense satisfaction, placed the three fingers of his left hand upon the brim of his sou'-wester, took it off and waved it at me, at the same time disappearing with such a beautiful expression upon his face—an expression that I shall never forget. Just then I heard you and Mrs. Scott coming up stairs."

After hearing Jane's account of her experiences there was nothing to be said, so, wishing her good-night, we both retired to our bedroom speechless with astonishment.

Next morning our housemaid was quite herself again, just as if nothing had happened. Naturally I asked her if she had met with any further adventures during the night. "No, sir!" she replied. "As soon as you and Mrs. Scott left the room I turned on to my right side with my face towards the wall, and after remaining in this position a short time I felt constrained to open my eyes, when I beheld a bright, glorious light illuminating the wall within the entire compass of my vision."

If I had been in a maze of doubt and perplexity before, pray what was my condition likely to be now? Unexpected, unsolicited, and, indeed, unwished for, had all this come upon me. The unseen but very evident power so steadfastly at work in this intangible direction, I was

now for the first time aware, had most certainly a definite object in view in which I was more or less directly concerned. If this were indeed a visit from my father in his spirit form, and the evidence was now becoming strongly confirmatory that such was the case, then a duty was being imposed upon me of a very difficult and unpleasant nature to discharge.

What other remarks my father did actually make to Jane I cannot possibly state here, for they were essentially of a very private nature, concerning others as well as myself. Indeed, as I have previously observed, nearly all our spiritual communications, except those concerning life hereafter, were of a nature which it is quite impossible for me to commit to paper.

Now that our introduction to friends on the other side was to a certain extent an established fact, it was very natural that we should at once communicate this news to our near relations on this side. In doing so, of course, we were wholly unable to comment upon it or give the least elucidation to their very sceptical remarks. All that we could say to them was: "Come and see for yourselves, then you will be able to form your own conclusions, but until then keep your minds open."

That evening, according to agreement, my Spiritualist friend arrived, punctual to the time appointed. He was accompanied by two other gentlemen of the same persuasion. The medium, attended by her husband, was also admitted about the same time. I had likewise invited several of my relations and one stranger to be present at the seance.

Precisely at eight o'clock I led the way into the bedroom where all our strange experiences had taken place, followed by quite a large assembly, thirteen persons in all, including our housemaid Jane. Before describing

what took place at this seance I wish to remark that during the latter part of this day Jane's face had assumed a most peculiar expression of care and exhaustion ; her eyes were sunken in her head, and her eyelids nearly closed.

When the door was shut and the gas turned to a subdued light, the medium, who was now under control, commenced to shiver in a most violent manner, and in this she was greatly assisted by her husband. Indeed, the latter persisted in it during the entire sitting. This external and visible sign of spirit control, or, properly speaking, of magnetic influence, was very unpleasant, and more than one of the ladies present felt disposed to retire. However, after this initial outburst had somewhat toned down the medium set herself directly to the business of the evening.

The first intimation we received that anything abnormal was taking place was the medium speaking in broken English—that form of broken language one hears from a negro indigenous to the soil of Africa. This astonished us not a little ; at the same time I felt extremely annoyed, for it seemed to me then as if this woman were fooling us when we were assembled upon what was to me a very serious occasion. Presently the medium, still keeping up a constant jabber, began to impersonate a number of different people, mostly relations of the family, some of whom we recognised.

Sitting directly in front of the medium, distant about a yard and a half, was my housemaid, all the while gazing most intently upon the medium. In course of time I noticed that Jane's influence over the medium was very pronounced, to such a degree, indeed, as to interfere with any efforts she might be able to make in the way of solving this mysterious business, therefore I requested

her to retire into the next room, and there wait until I should ask her to return.

The moment Jane, with her powerful influence, retired from the room the control over the medium seemed to take new life, and forthwith the latter began to imitate Jane in many of her everyday actions. This she continued to do until the magnetic power was thoroughly exhausted, without in the least enlightening our darkness, and we had sat fully two hours. More than once I detected the medium glancing furtively at me, thus proving that she was not continuously in a trance, but as soon as she saw that I was keenly watching her she threw her head back and made another effort to help us.

I admit that she had a most difficult business on hand, surrounded as she was by a band of strong-minded sceptics, save for the few Spiritualists who were present.

It was not to be wondered at that this little nigger girl in the spirit should lose heart and wish quietly to retire from the presence of such an assembly whenever the opportunity presented itself, especially as all her efforts were only greeted by silent sneers or smiles. In the earlier part of the seance her impotence was very apparent when under the power of a bright spirit like Emelie, so likewise during the latter part, when under the command of the powerful spirit of my father to stop such mockery.

It now behoves me to relate the new and very interesting development that this unprecedented investigation suddenly assumed. As soon as Jane had retired into the next room, and the medium had been given another opportunity to solve the problem, I mentally heard a voice speaking clearly and distinctly, and saying: "What do you want with that medium? I will have nothing to do with her! You have a much superior one in Jane!" For fully an hour the voice went on repeating these words

again and again, until I felt an irresistible desire, which almost amounted to a command, to speak. This, combined with the fact that the medium was wholly unable to help us, influenced me to approach one of the Spiritualists and say: "This woman is of no service here. I believe that my housemaid, who is in the next room, is a medium, but the difficulty that confronts us is—who can put her under control?"

The reply I received was, "Oh, I think we can manage that."

Forthwith there was a change, a perfect transformation scene! With a peculiar feeling of mental satisfaction I hastened to the door communicating with the next room, opened it, and immediately in front of me was Jane, standing in a semi-dazed condition. As soon as I spoke to her she stiffened out and seemed about to fall. I immediately caught hold of her and gently led her into the bedroom. The moment we crossed the threshold of the door the professional medium and her husband began to shiver and groan and evince extraordinary signs of sympathy. To me, then an ignorant but watchful observer, this appeared very strange indeed, and no doubt was due to the operation of some abstruse magnetic influence.

It was apparent to all present that my maid had great power over the professional medium, and that she was possessed of immensely superior qualities in this particular direction. However, if the reader will but carefully follow out the narrative, he will find out for himself why such was the case.

Without assistance from any one, Jane became deeply unconscious. Her hands, and indeed her whole frame, quivered visibly, but there was no further external manifestation that she was now being controlled for the first

time. She then sat down in a chair after altering its position, threw her head back, and began to speak.

The astounding information she imparted to me concerning certain business matters in which I was interested I purposely omit, for it in no respect concerned anybody save myself. When that branch of the interview was at an end the conversation became of a more general nature, and in the course of it I observed :

"Is my father here?"

"Yes. I see an old gentleman with such a beautiful face."

"Is it Captain Scott?"

"Yes."

"Why did he appear to George?"

"The boy was very frightened, but as he was a member of your own family, Captain Scott particularly wished to commune with him. He is more or less clairvoyant, but in such a faithful maid as Jane all will be right and well."

"Why did my father come in the oil-skin and sou'-wester?"

"Because he likes to appear in that dress, and spirits have the power to assume whatever garb they think they will be most easily recognised in."

"Is he happy?"

"Yes."

"If he is happy and content now, is he coming back to trouble us again?"

"No."

"Has he anything to say to his brothers?"

"No."

These remarks brought this peculiar interview to a close. Jane then threw her head back, and in about a minute was quite herself again, having no recollection how she got into the room, and being wholly oblivious

of everything that had transpired after she sat down in the chair.

To those of my readers who are unacquainted with Spiritualism I know that the above will appear pretty stiff, and very likely some will say that it was all stuff and nonsense ; the girl was fooling you ; we are astonished that any sensible person could be gulled in such a simple way.

These are probably the very ideas that would have crossed my mind, and to which I should most likely have given utterance, about anyone relating similar experiences. At the outset, however, let me ask my sceptical friend to consider this matter carefully, and he will find that there are such difficulties in the way as to make it wholly impossible that my servant could have concocted such an imposture.

In the first place, it was not Jane who had the premonitory warnings that something abnormal was happening. For seven weeks to a day had these disturbances been heard by my children, and on reference to my cheque-book I found it exactly seven weeks since I had written out a cheque which had produced such remarkable psychical results, and this was known to nobody save myself. It was my son George who saw the apparition of the old man in the doorway, and it was only when we were in a regular quandary that Jane came forward in a most noble and brave way to assist us in our dilemma. Finally, matters were referred to after Jane went under control that no one save my wife and myself knew anything about. Jane was then a sceptic, and even up to this present day, despite all her most wonderful conversations when under control, and equally remarkable experiences when not under control, she only laughs when we allude to them, and jeers at us for believing



anything we are told. However, I hope to be able to convince all such, from a voluminous amount of evidence, that there was no imposture in this case. Our conversations were not limited to balderdash, but were wholesome and truthful, on subjects pertaining both to our material welfare and the future of eternity that awaits the faithful in Christ.

After this (my first) communion with an invisible existence was at an end, and our guests—now quite mute—had departed, I took the opportunity of having an interview with the professional medium upon what had happened, more particularly in regard to the power with which my servant was endowed, as well as the control who influenced her.

With my present knowledge of the true nature of present-day Spiritualism, I doubt whether I should have done such a thing, for professional mediums, controlled as they are by evil and frivolous spirits, from the very properties which such spirits possess cannot be relied upon either in matters temporal or spiritual; and the development of such agents, under such conditions, is a veritable thorn in the flesh of Spiritualism, and is the one real reason why most sensible and thoughtful people give it the hue and cry.

This medium informed me that my servant was an extremely privileged girl; that she was endowed with remarkable powers as a medium, quite beyond the ordinary; and that the spirit who controlled her was that of a beautiful German girl, with long flaxen hair, blue eyes, and a clear, handsome complexion. When asked how she knew such a thing, she replied, "Oh, I saw her standing behind your medium."

Such, then, was my first experience with occupants of that ever-existing but unseen world of which all men

sooner or later become inhabitants. Let us not, therefore, hastily or in contempt sneer at those whose eyes are opened a degree wider than our own, and whose perceptive faculties have been impressed by the evidence of their senses, lest indeed we be found fighting against those who are really in search after truth.

## CHAPTER III

### FURTHER EXPERIENCES

A PERIOD of three weeks elapsed after our first sitting before another was held, during which time my feelings, at this now somewhat distant date, are difficult to describe.

All that had taken place during the last few weeks was really very wonderful and quite incomprehensible to me. I confess with the utmost sincerity and candour that, after the first seance was over, and the excitement naturally resulting therefrom had subsided, a feeling of intense annoyance came over me—annoyance that our hitherto happy home had for ever lost that attractive property which it previously possessed. It had been a home where peace and contentment ever reigned supreme, where every room has its own peculiar associations, and where no one, not even the baby, knew what fear was. What a change, also, had come over my wife and myself as well as the children !

Could it be otherwise expected than that they, one and all, should be afraid of the room where these supernatural events had taken place? Of course it was beyond all reason to expect my sons to sleep in this room again, so that henceforward their bedroom became a lumber-room. Still, it behoves me to state that nothing more of an occult or even abnormal nature ever took place in it again.

Naturally a reader will ask himself the question, how came it that these manifestations took place in this one room conjointly with the next? The only answer I can return is to say that my father, even to the last, was desirous of keeping all he wished to communicate a family secret. He knew that in my eldest son clairvoyance was partially developed, and that he was probably possessed of mediumistic powers. Night or day both are alike to a spirit, for the nature of the spiritual existence is such that it knows no time. However, it is very reasonable to infer that night is the time when spirits have the best opportunity of making any communications sufficiently pronounced and apparent to attract attention, for the delicate organs of sense are then at rest, undisturbed by any slight noise around. Further, different spirits are endowed with different powers, so that what comes naturally to one the other cannot accomplish at all. But, whatever the reason may be, the fact remains the same that night is the time when spirits usually take occasion to attract the dormant senses of those whose attention they wish to draw.

Who was it, then, that played "duck and drake" with the bedroom furniture? I have previously stated that it was not my father. At that time he was in an exalted spiritual position, and it is wholly incompatible with his character when on earth to imagine that he was capable of doing such a thing. The aphorism, "As you are, so you will be," applies to all souls after they, as spirits, are occupants of the spiritworld; but as they advance from sphere to sphere they gradually lose all interest in and connection with the material existence, until finally—those who are able through the exercise of faith on earth to attain to glorification—they reach a condition of absolute spotlessness and perfection,

awaiting only the summons to stand before the presence of the Father. More of this, however, later on. Hence when my father came down to the earth he, being intensely bright, attracted the attention of those types of spirits who are ever hovering around man to his detriment, and the frivolous among them, easily interpreting his desire to draw my attention, forthwith set to work to carry out what was to them a very congenial task.

The mental anguish I suffered between our first and second seances can but be imagined, not described. How I almost cursed my father for such unwarrantable interference—the dead with the living. I wandered about disconsolate and miserable, ever suspicious of being surprised by an apparition. Once and again, in none the best of moods, did I make a tour of inspection through all the rooms in the house, hoping, yet fearing, to see or meet something hypernatural ; but no, nothing happened. How I prayed for help, how I argued with myself, how I steeled my will against allowing or countenancing any further interference with our domestic comfort !

I noticed that our faithful maid, Jane, was in a similar plight to myself, and we both agreed in our determination to have nothing more to do with the occult in the form in which it had lately been presented to us. So much for our intentions !

That unseen power under whose influence and control we evidently now were seemingly had not the least intention of falling in with the decision we had arrived at. That we were not going to have all the say in this matter was becoming daily more apparent. The ice, now broken, was not to be allowed to freeze again. Our immaterial but irrepressible visitor had a mission to discharge, and, fight as best we could, still it became

increasingly evident that somehow or other our will power was slowly but steadily being overridden, and as each day passed we knew that the time of our surrender was shortening rapidly.

One Sunday night in the early days of June I was truly miserable, and slept but little. Next day my condition was even worse, and on the Tuesday evening I felt nervous and somewhat disinclined to be alone. I tossed about in bed until daylight. Every now and again I would jump up and look around the room, expecting to see some one there, for I was fully conscious that some one was there, although invisible.

On this particular evening, a short time after my wife and I had retired to bed, we most distinctly heard a firm, loud knock upon the dressing-table. I started, but as I thought my wife asleep, said nothing; she did the same, and next morning at breakfast we both referred to this abnormal occurrence, for it is almost needless to say that this was the first time such a thing had ever happened to us.

It must not be imagined that during these few weeks Jane had no battle to fight. Probably the conflict that was waging between her will power, on the one hand, and the determination of her control on the other, to take still further advantage of the footing gained was infinitely greater than anything I was called upon to endure. If one may judge from results, then such was the case, for, being of a somewhat suspicious nature, I kept my eye constantly upon Jane, and could easily detect what was going on. Day by day she was losing ground physically, so that at the date of our second seance her condition was truly miserable, but yet not a word of complaint escaped her. Her eyes were sunken in her head, her face pale and haggard, and she went about her domestic duties in

a half-inanimate way. Still, in accordance with my determination, I never alluded to the ordeal through which we were both passing.

There could only be one way of ending to this unequal duel, and I received my *coup de grâce* at breakfast upon this particular Wednesday morning, when Mrs. Scott stated that Jane had just spoken to her and said that she could not bear the strain any longer, at the same time expressing an earnest desire that I would put her under control, for she felt certain she had something of importance to tell me.

What despondent thoughts passed through my brain during breakfast ! What was the meaning of all this ? When would it end ? Was I being hurried along against my will ? Must I yield ? A something whispered in my ear : " Yield you must, but in yielding you are working out your own salvation ; no harm shall come to you." I yielded, and we held the seance.

After breakfast I had an interview with Jane, who was then dusting out the drawing-room. Her condition was one of extreme nervousness. Her eyes were completely devoid of lustre, and her eyelids nearly closed ; her pale face had a sad expression upon it ; she was trembling visibly, and complained of a feeling of want over the epigastric region. When interrogated she gave me a similar answer to that tendered to Mrs. Scott. I then observed, " Very well, Jane, since it is inevitable, I shall arrange to hold a sitting as soon as possible, but who is to put you under control ? " Her reply was, " Oh, sir, I'll go over in a minute or two if you are only present."

As it was necessary to act with circumspection, and to adopt every precaution in order to keep our actions as secret as possible, I gave instructions to send the under-housemaid out upon a message, as she was of a very

inquisitive disposition. As soon as possible, when every likelihood of discovery had been provided against, Mrs. Scott and I went upstairs, closely followed by Jane, who was in a dazed and semi-conscious condition. We three then went into the room which in the past had been my sons' bedroom, and where our previous adventures had taken place. Jane at once proceeded straight to the window, shut it, and pulled down the venetian blind; she then took hold of a chair—all the while being practically unconscious—and placed it in a different position. When this was done she sat down, threw her head back and supported it with her hands. Her face at once began to twitch, and in about three minutes at the most she commenced to speak. The conversation that followed was of a most interesting and valuable nature, wholly relating to business in which I was deeply interested. Indeed, it was of a most astonishing kind, and if true called for my immediate attention.

After I had conversed for some time with this evidently well-informed but wholly intangible stranger, I asked, "Who are you? Are you a friend?"

"Do you not consider me a friend when I come in this strange manner to warn you?"

"If what you tell me is true then you are indeed my friend."

"I will always be your friend, and never tell you anything but what I see or what is given to me."

The conversation then ceased, and in a few moments the girl's face suddenly assumed a cheerful appearance, and in a smiling way the control began to talk about my family, telling me that a certain member of it should be well educated, for he would be called upon to fill an important position. She then remarked, "Have you at hand a piece of paper and a pencil, and I will tell you



something about that boy?" I gave her the articles required, and then without the least hesitation she wrote something upon the paper relative to a great honour that would be conferred upon him.

As soon as Jane had written this message she threw herself back in the chair, and I inferred that the interview was at an end. In a minute or two she rose from her seat quite herself again, bright and cheerful, so different from what she had been previous to the seance. Jane's astonishment was great at finding herself in that room, and she wondered how she had got upstairs.

There are several points of interest worthy of note in connection with this the first private interview I had with my visitor from the immaterial world.

There was, most noteworthy of all, the steady persistency with which our new acquaintance followed up the introductory interview, dating from the day subsequent to our large gathering until the time when Jane was compelled to yield to the overwhelming influence brought to bear upon her. Slowly but surely did this influence get the upper hand, and, despite all our efforts to the contrary, there was the inward conviction that in resisting it we were playing a losing game.

In no sense of the word did the control refer to the victory she had gained, but rather seemed pained that we should have resisted her efforts at communication, especially as she had been sent for our good and as our friend. As soon as I spoke to Jane in the drawing-room she lost all recollection of everything, and remained in this condition until she threw her head back in the chair and began to talk in a trance. She had no knowledge of following me upstairs or into the room, of shutting the window or pulling down the blind. Indeed, everything was a blank to her until she came out of

the trance after our conversation of an hour's duration.

Then there was another most important fact worthy of comment. As soon as Jane began to speak we noticed that the style of language was altogether different from her usual mode of speech. Her words were short and clipped, and there was a most pronounced German accent. Indeed, any one unacquainted with my housemaid, and hearing her speak then for the first time, would have said that she was a German who spoke imperfect English.

The writing also was quite different from Jane's. It was bold, clear, and written without the least hesitation, so as to impart to an onlooker the impression of conscious knowledge in the writer. Then, again, the demeanour and actions of our guest were those of a lady of refined habits and tender feelings, and her language was full of love and pathos.

During the entire interview I stood a mechanical observer, asking questions simply because the previous answers led up to them. At first the feeling of annoyance was paramount; this, however, gradually gave place to one of interest and curiosity, only in its turn to be followed by a conviction that there was genuine love and sympathy in everything she did and said.

Poor Jane! She could not realise what she had done, and would not believe that she had told us things of such importance. "Oh, sir!" she pathetically observed, "I am so frightened lest I tell you anything that may alarm you or do you harm! Do not believe a word I say, for I assure you that I know nothing at all about it."

"Therein lies the truthfulness of the whole business," I replied, "for if you knew what you were saying, then of course I should not believe a word of it; but you have given me such remarkable and even astounding informa-

tion which, if correct, places me under a deep obligation to you. Do not fret about it, for I am now assured that it is for my own good, and to warn me, that all this has come about."

It is perhaps needless to say that my wife and I were both wonderfully impressed by this revelation, and we were constrained to admit that, apart from the strange and weird nature of the entire proceedings, there was beneath all a vein of true friendship towards us manifest by the unseen power whence these disclosures came. The least we could do under the circumstances was to bow our heads and submit with grace to the inevitable.

The next morning my sister and her daughter called at my house, when naturally we related to them what had taken place at the seance held the previous day. I then went upstairs to prepare for my daily professional work, saw Jane, and from her appearance at once knew what was the matter. She addressed me : " Oh, sir ! I do feel so pained here " (placing her hands over the region of her stomach), " such a want ; it came on as soon as your sister arrived. I feel certain that I have something to tell either you or her."

At once I communicated this information to my wife and sister. Without loss of time we three went into the old room, followed by Jane, who became quite insensible as soon as I spoke to her. The usual precautions having been taken, Jane sat down in a chair, and without any excitement or commotion began to speak with a more pronouncedly foreign accent than on the previous occasion.

" Is Mrs. Scott here ? " she first observed. My wife, who was then in the reading-room, at once came into the bedroom. Jane then proceeded : " I want you to tell my medium that I am her best friend, and that she must not fight against me as she has been doing all this week, for

the more she fights against me the more I must trouble her. She is such a silly girl, she does give me so much trouble. Tell her that I will never do her any harm, but she must do as I wish her. I have been constantly with her for thirteen years, ever since the time when the doctor patted her on the head when she was a little girl, and have guarded her ever since. You " (addressing myself) " must watch over her, and whenever you see her eyelids droop you may infer that I have something to say to you. You must not wait until my medium is compelled to inform you that she has something to communicate, but you must at once put her under control. Have no fear, for I shall never tell you anything but what is for your good, and in no respect will my presence here be hurtful; indeed, you will eventually realise that I am your best friend. Impress upon my medium's mistress that she must talk to her, and comfort her, and explain to her that this work is of a very important nature. My medium is anxious to leave your employ, because she fears that she may tell you something which will cause you distress; but you must not allow her to go, for I assure you that she is doing you a great service. I will now state the reason why my medium opposes me: she thinks it will interfere with the faith she has in her Mediator, whereas there is no such danger."

Jane all this time was in a deep trance and quite unconscious. The control then resumed the subject of my business by telling me how matters were progressing, very much to my astonishment, for she mentioned names and places which it was quite impossible that Jane herself could know about. And as soon as the interview was over Jane came out of the trance condition in a few moments, and was as usual bright and happy.

This seance was in reality a continuation and corro-

boration of the previous one. Thus far I had gathered that the chief reason for this visitation had been to inform me upon certain business matters, and to warn me of the serious condition in which such matters now stood ; but as I had never heard anything to this effect from a material source, I was of course at a loss to understand it all, or at any rate reluctant to place much credence in what was told me. However, it is but fair to my informant to state that everything she had said I found to be true, and that she had not in any wise exaggerated matters, but rather the opposite. Further, the reader will find that I am now only describing the beginning of an extremely important communication which in the end was destined to change the whole tenor of my career.

The impression then inculcated upon my mind about spirits was that at least some of them passed their time doing good, for here was an undoubted instance of a spirit being sent to watch over my destiny, who at infinite trouble had opened communications with me in order to warn me of danger. Here, indeed, was an open confession that for thirteen years this spirit had been trying to bring about that which had only lately been accomplished. The words she used, "ever since the time when the doctor patted her on the head," had no meaning to me then, for I had not the least recollection of having done such a thing at any time to Jane ; indeed, I was not aware that I had ever seen her prior to her coming into my service. In the chapter descriptive of Jane occasion will be taken to refer to this incident, and it will then be seen how truthful were the remarks made by the control.

It cannot be denied that there are numerous instances in which it is almost impossible to prove the correctness of a medium's statements when under control. The

reasons for this are numerous, and of such a nature that they can only be realised by one who has experience in this the most abstruse of sciences.

The reference made to "our Mediator" and the observations thereon are points of supreme interest and of very great importance to everybody. With Jane this evidently had been the stumbling-block in her way; hence the reluctance she evinced in submitting to spiritual influence. The same is the case with Christians generally. It certainly is not to be expected that they will abandon their faith in Christ at the instance of any unknown earthbound, frivolous, or faithless spirit—all ignorant of the true eternal condition.

Such spirits know no better; they never trouble themselves about the existence of a Supreme Power, nor yet is it possible for them, under the spiritual conditions which they have made for themselves, to acquire knowledge in this particular direction, which is really the one of all others most anxiously sought after by faithful spirits. All such types of spirits, by their lives and works upon earth, of their own free agency have fixed for themselves their future of eternity, and in that future there is no God. As their souls were in their earthly bodies so are they now exactly the same in their spiritual bodies; hence it is not astonishing that they should deny the existence of the Godhead. However, this subject will be dealt with extensively elsewhere, and in such a clear and convincing way that no person who has any regard for his soul's future welfare can possibly deny or refute.

As with my housemaid, so was it with my wife and myself. This denial of Christ by Spiritualists generally, in accordance with the information they receive from their invisible advisers, was the true reason why we so reluctantly continued this spiritual intercourse. But when we

were calmly assured that upon this point of faith we were correct, then we began to take heart of grace in our new revelation.

On the following Sunday I again noticed a peculiar look in Jane's face, more particularly in her eyes. I asked her if she had anything to tell me; she hesitated, then replied: "No; but I have had a most beautiful dream. Last night I saw a lady, whom I took to be your mother, quite as clearly as I saw Captain Scott that night in the bedroom. In appearance she was very bright, but what chiefly attracted my attention was her long, smooth hair. I dreamt that she came to the door, and was shown into the breakfast-room, to a corner seat, acting all the while in a most dignified manner. When seated, she turned to me and said, 'Tell William!'" (*i.e.*, myself). "In obedience to her command I went to seek you, and found you, a great distance away. When you approached her she patted you on the head, but took no notice whatever of any one else in the room, although Mrs. Scott had entered it during my absence."

I should not have mentioned this dream at all had it been that of any ordinary person, but we have constantly noticed that Jane's dreams came true.

That night when I got into my bedroom I became instinctively aware that there would be a repetition of the knocking heard on a previous occasion, and I mentally said to myself, "Don't knock during the night; it has an unnatural sound as well as a disquieting tendency." I slept soundly on going to bed, and awoke at about four o'clock in the morning. It was then broad daylight, and just as I was in the act of looking around I suddenly heard a loud knock upon the dressing-table; on this occasion it was much more pronounced than on the previous one. "All right," I said, "I understand," then turned on

to my side and slept until time for getting up. I arranged to hold a seance that evening.

We held our fourth seance in a room downstairs, for never again had we recourse to the now abandoned bedroom upstairs. If the walls of this former room could only speak they would be able to tell of wonderful things and still more wonderful scenes that have happened within them. Here nearly all my severely contested pitched battles with evil spirits took place, and here also more than one of my relations came to visit me not long after their glorification, attended by millions of bright angels.

Immediately after going under control, Jane, speaking with a very decided German accent, said : "Doctor, yesterday, when you noticed the condition of my medium's face, you said to her, 'Have you anything to tell me ?' She answered you, 'No,' and then told you a dream ; she was so pleased at deceiving you. In future do not ask her if she has anything to tell you, because she will invariably give you a negative answer, but say firmly, 'Jane, come with me and tell me the news,' for you can easily detect from her eyes when she has information for you."

After the business conversation was over I remarked, "Was it you who knocked upon my dressing-table last night ?"

"Certainly, because I had something to tell you."

"Was the dream Jane had on Saturday night a correct representation of what took place ?"

"Yes."

"Was my mother there ?"

"No ; it was not your mother, it was a stately, prim old lady, who never spoke a single word to any one except you. She never even noticed any one else. She was



commanded to visit you to mark the appreciation that communication had been established with you, and in order to demonstrate to my medium that she was there, she was present in her dream. This lady is glorified, and has not been upon the earth for a very long time. Her face is extremely bright, brighter than the sun—I cannot look upon it. You are a very privileged man to be granted a visit from a glorified angel ! ”

“ Who was she ? ”

“ I will show you a picture of her.” (Here Jane, taking hold of my right hand, went in the dark through two rooms into the dining-room, and there, in front of an old daguerreotype likeness of my grandmother, bowed and said) “ That is the lady.” Jane then described in rotation several of my relations, and numerous other spirits who were present, none of whom, however, could we recognise. Finally, before coming out of the trance, she gave me a forecast of my future life as well as that of one of my children.

This certainly was the most interesting conversation that we had so far held with our strange visitor. Most assuredly we were progressing ! Each seance was decidedly more engaging than the previous one. The explanation of Jane’s dream, associated as it was with the visit of my many years passed over grandmother, was in itself sufficient to arouse interest in the most apathetic listener.

How ignorant I then was, and with what trifling questions I plied the control it is not necessary to state. But the use of the word “ glorified,” applied almost in a casual way to one of my ancestors, awakened in my mind thoughts of a most complex nature, especially when considered in the light in which I had been accustomed to regard it.

We were now beginning to feel very much interested in our invisible friend, so that, instead of constantly straining one's will power to withstand the ever-present influence, we were now only too pleased to repeat the enjoyable reunions. Though as yet we knew nothing about this spirit, neither who she was nor whence she came, still we had heard sufficient to convince us that she was a friend, and one certainly possessed of supernatural power, which, from the way she was exercising it, proved that she was desirous of helping us. Our relations also, most strange to say, began to evince a hankering after further acquaintance with our formless visitor. As was natural, after the sudden ebullition of their astonishment at the unwonted *dénouement* witnessed upon the first memorable occasion had subsided, it was succeeded by considerable animadversion towards ourselves generally and the occult in particular. Poor deluded fellow, probably thought they, to be so easily deceived by a clever girl! It was self-evident that the whole thing was a "get up." We are astonished that a man of hard common-sense like the doctor should have been so simply duped. But, my dear reader, at times conscience does make cowards of us all, for somehow it has an irresistible way of forcing its promptings to the front. What this "conscience" is will be clearly explained at the proper time. Well, probably the gnawings of this mysterious power, combined with that curiosity inherent in the human race, became irresistible, for, lo and behold, at our next seance we were favoured by the presence of more than one of our relations. Of course they came in suspicion—merely to hear what was said; if congenial to their tastes and ideas, then all was barely within the compass of toleration, but if anything was uttered beyond what a reasonable mind could grasp or account for, then all was anathema

and maranatha. Still, under such singular circumstances the above remarks are not applicable to my relations only, but to the world in general, including myself.

It cannot be denied that there is a natural tendency in all to accept with extreme reluctance any statement, no matter from what source emanating, which in any appreciable degree is beyond what the human understanding and reasoning powers, as at present developed, can grasp.

I am fully conscious of the herculean task in front of me when I am charged with the responsibility of making an impression upon the almost settled opinion of the world upon the interesting and very abstruse subject now under consideration. Hitherto the strong practical common sense of man has been almost defiantly opposed to the belief in the possibility of holding communion with invisible, intangible spirits; and the conditions under which research has been made in the past, as well as the methods had recourse to, have greatly tended to aggravate that opposition. However, the work that has literally been forced upon me is of a very pronounced type, and as the reader advances in his consideration of it he will be able to prove by results that it is indeed a "communion with saints" in the highest and most elevating interpretation of the term. In this treatise there will be nothing related to offend his finest sense of propriety, save possibly my long and severe conflict with evil spirits. There will be no encounters with apparitions of gaunt materialised entities to disturb his mental equilibrium, and, above everything, there will be no attempt to hurt that feeling most sensitive of all—his religious conviction. There will, I assure my reader, be nothing more than a few cullings from beautiful discourses with loving angels, discourses which will help to throw light upon a subject

manifestly behind the present intelligence of man, as well as information of a nature which will bring comfort and consolation at a time when they are most needed.

Our next seance was attended by several of our relations, who were amply satisfied with the proceedings; at the same time they were intensely puzzled at what they heard.

Questions were asked the medium which none present could answer save themselves, and the replies given were correct and to the point. No ground for complaint was allowed them, and the culminating point was reached when a dear relative, dead several years, was accurately described to them as being present, and reported as being constantly in touch with them, although unfelt.

Numerous meetings were held. Indeed, we became somewhat like a child with a new toy, until I noticed that the strain upon the medium was beginning to tell its tale.

I cannot recount the hundred and one things related, nor yet would it interest anybody to state what spirits were around us in the room where we were holding the sitting. Sometimes it was amusing to learn who were present and what they wanted, but as no names as a rule could be obtained, we had to infer who they were from the descriptions given us. However, one can take it as a fact that the great majority of those spirits who, for various reasons, are incapable of advancing, are inordinately anxious to commune with man on earth. So pronounced is this desire among certain types that when any spirit is in the act of conversing with mankind through a medium the latter becomes a focus of attraction to all other spirits within a reasonable distance, and they crowd around waiting for an opportunity to push themselves to the front and be ready to step in when the spirit controlling retires. Considerable trouble and annoyance may arise

from such a spiritual state of affairs, but nothing whatever of it is manifest to the human material eye.

Such indeed was our condition at first, until in our determined advance the medium became surrounded by a circle of power, hence of brightness, through which not even the most powerful spirit could penetrate. Probably the *modus operandi* of our proceedings tended to annoy the inhabitants of the lower spiritworld, for we rigidly prohibited any spirit, no matter from what sphere, from controlling our medium save the one officially sent us.

At a seance held on the evening of June 26th, we had a most agreeable *tête-à-tête* chat upon various topics. There was a pronounced feeling of homeliness and satisfaction about it ; indeed, it seemed just like a loving talk with some of our dear ones beyond. As soon as the business matter was disposed of, the conversation became of a general nature, and of the different subjects touched upon I shall refer to one which lets in a flood of light upon the whole position.

"Now, Dr. Scott," began the medium, "you want to know who I am, and who sent me here?"

"You are certainly correct, for indeed I do!"

"Did you know a lady who was called L— B— when on earth?"

After thinking for a moment or two, I replied that I did not know any one of that name, but that it was my mother's maiden name.

"Yes," answered the medium ; "I knew her by such name when we were both on earth."

This retort surprised me very much ; then she continued : "I cannot at present behold her face, for she has lost her earthly features, and her countenance is now very bright indeed. I see this lady as it were floating near me, but she is more advanced and above me, and

now she never converses. She came over about fifteen years ago. She is your mother, and is frequently with you, standing at your side. She does love you very much. For fifteen years she has been extremely anxious to let you know where she is. It is about that length of time since she approached me and asked me to open communications with you. It is thirteen years since you first met my medium, when you laid your hand upon her head and patted it; she was then a little girl with long hair. From that time I did all I could to get you together, and now all things are progressing favourably."

Mrs. Scott then observed, "Jane has been with us nearly eight years—how does it happen that you have not made any communication with us before now?"

"Jane has not been with you eight years—not seven until September. When she first entered your service she took fainting fits, and it was then that I first tried to reveal myself to you. But you could not understand any of the devices to which I had recourse; hence I was compelled to wait until she went into her first trance a short time ago, before I was in a position to converse with you."

This account interested me very much, and I afterwards found out from Jane that every word the control had said in regard to my treatment of her was perfectly true.

My wife's father was then described as being present, and a long conversation was carried on with him through the medium.

During my absence from the room for a short time Mrs. Scott took occasion to ask our invisible friend by what name we should call her. The answer she received was "Emelie"; hence from that date by such name did we know our control. And now that she has gone from us

for ever I cannot adequately express how intensely we all loved her, and what a true friend she has been to us.

About this time we had considerable difficulty with the medium, for she steadfastly refused to go under control, having conceived the idea that the other servants were laughing at her. However, it is but fair to state that from the very commencement of this remarkable business Jane never had any faith in what she saw, and merely smiled at us incredulously when we recounted to her what she had said when in a trance. The marvellous powers with which she was endowed did not disclose any different traits in her character ; indeed, she was rather inclined to consider it a slur upon her womanhood. She had great aversion to being held up to ridicule, and now that she suspected that the other servants were laughing at or mocking her, she took the bit between her teeth and would neither lead nor drive.

Time was the only cure for such a condition as this, so we waited patiently for some days before again asking her to go under control. Never at any time was the least force or undue pressure brought to bear upon Jane. We recognised that she was a free agent, and conscientiously allowed her freedom of will. Indeed, to have adopted any other course would have been to defeat the very object we had in view. Harmony and sympathy are absolutely essential to success in all dealings with the occult. Any condition or circumstance that interferes with the easy flow of the magnetic current at once acts as a check, and on more than one occasion has Emelie reminded us that she was with difficulty carrying on the conversation with us because there was some person present whose thoughts and feelings were not in unison with the rest.

When next we had the privilege of a conversation with

Emelie we referred to the above-stated incident, and asked her opinion about it. Emelie told us that Jane was troubling herself too much about what the world would say concerning what it would call such a foolish thing, and that she was hypersensitive as to the part she was playing, not in the least realising that a medium is constitutionally a peculiarly endowed as well as privileged person.

"The time will come when they will no longer laugh at her," said Emelie. "My medium is a noble woman, and has brought a blessing upon your family. I know that she prays fervently that her steps may be guided into the right path, and you may tell her that I am sent from her Mediator to inaugurate a great work through her."

"What do you mean?" I said.

"Well, Dr. Scott, do you not think that the very fact of her having been selected as the means by which I was enabled to reveal myself to you on such important business is in itself sufficient to entitle her to be called noble? Even the little you have already seen must surely have been enough to convince you that she is above the ordinary run of her sex."

All this was very bewildering to me; I could not see through it in the least. If I had begun my acquaintance with Emelie as a perfect novice in matters occult, I did not long remain such. I lost no opportunity of plying her with all sorts of questions, each one led up to by or consequent upon the previous answer. Gradually I was acquiring quite a useful stock of information upon a variety of interesting subjects, and as my understanding became more enlightened upon the great and unseen workings of the Almighty and the reward that is in store for the faithful on earth, so my reasoning powers satisfied me that the entire plan of salvation was founded on a rational basis and in accordance with the laws of justice,



order, and common sense—in fact, exactly what will satisfy man when he is in possession of it.

At each seance I learned something new, and remarks made on previous occasions were repeated almost in the same words. How often did I try to catch Emelie napping and make her contradict herself, or at least give a somewhat different answer to the same question, but never once did I succeed. There was no disputing the fact that in all respects she was my superior. She seemed to have the intuitive knowledge that I was leading her on to the ice ; she never hesitated, but always went over it in the same easy and graceful way, with a pleasant smile and a kind word. Frequently, instead of tripping her up, I have had a nasty fall myself ; but everything was done so lovingly and smoothly as to gloss over the sting of her words. It required no depth of penetration to see that behind all that was said and done there was conscious knowledge and conscious power. This knowledge, so far as it was within her ability to impart or find words to describe or explain, she was always ready to communicate, and this power she was ever exercising for my good.

For instance, our short but instructive conversations upon the Godhead of Christ, and other like subjects, were most engaging. They were frequently brought about by very simple means, but I confess that upon each occasion something new was asserted, or a different interpretation put upon what were accepted conditions.

Thus by Emelie using the words “moving upwards and onwards,” in reference to one of my passed-over relatives, the subject of the work of spirits and angels was broached. She proceeded to explain to me that when the soul is freed from its earthly body and invested in a spiritual one in the spiritworld it was not by any means certain that it would ever behold the Father, and

that most assuredly none were ever admitted into His presence immediately after death. As soon as the transition has been accomplished the spirits of those who had exercised faith, as well as of those who had done good works, when on earth were located in different regions, according to their faith and works. In process of time, when the ways of their new life had been thoroughly learnt and understood, and, if necessary, a preliminary preparation undergone, certain spiritual work was given to each one to perform. Thus it was through the faithful discharge of this work that they were enabled to advance upwards and onwards towards the perfect condition.

Such missions are quite incomprehensible to man. They may require the attention of spirits for indefinite periods, but as all knowledge of time ceases on leaving the earth, so there is complete ignorance of the duration of any mission.

As spirits advance upwards and onwards they gradually lose the resemblance they bore to their earthly appearance, until eventually they become bright, shining lights. This condition reaches its culminating point, as far as the spiritworld will allow, when spirits arrive at the Sixth Sphere: None save those who have exercised faith on earth can advance higher, for the next stage is Heaven, into which the faithful alone can possibly enter.

The Sixth Sphere is the place or condition in which such spirits, now angels, purge themselves of the last trace of every blemish and impurity. When this has been effected they have reached the standard of perfection that entitles them to admission into the Seventh Heaven, and they now await the summons of the Infinite Power to ascend into His presence. In the fulness of time that command is issued, and then the gates of

Heaven are thrown open and the Voice sounds aloud :  
"Well done, thou good and faithful servant ; enter thou  
into the joy of thy Lord !"

Utter ignorance exists in the spiritworld of the change that is effected in each spirit so honoured—none will ever know until his own turn comes.\* Indeed, the human brain is quite incapable of grasping the reality of such a supreme condition ; nay, more, not even an angel in the Sixth Heaven can appreciate what then happens. Sufficient is it to know that the angel who is thus highly exalted in being permitted to enter into the presence of the Father partakes in a measure of His glory, thus is glorified, and abides in His presence for all future eternity.

After explanations, of which the above is a sample, I would thank Emelie for her remarks, which she would acknowledge with a bow, and the conversation would drift smoothly on to some other topic.

More than once I asked her if she had any objection to my old Spiritualist friend being present at one of our meetings, for I felt sure that he would be sincerely impressed by the interview. The answer I received was :  
"Dr. Scott, I am not a fortune-teller ; I have been sent with a special message to you and your family alone. I will tell you what the Spiritualists in this neighbourhood intend to attempt in this matter. They are saying among themselves that they will get your medium to sit for them, and then learn who Emelie is, and whence she came, but they won't ! My medium is empowered solely to assist you and your family. I assure you, Dr. Scott, that you are a highly privileged man, for this is a great honour conferred upon you, and you ought to feel it as such."

\* See Lecture VI. "Atonement."

I then asked her if it were opposed to her wish for me to invite an old acquaintance of mine to meet her. To this request she willingly gave her consent. This interview was the beginning of all our troubles.

My ignorance of the conditions ruling the spiritworld and its inhabitants was very great. The fact of the matter was I practically knew nothing whatever about them, for in my conversations with Emelie I was not sufficiently enlightened to grasp the depth of her remarks, but my eyes were soon to be opened and my understanding educated upon this important and engrossing subject. Nothing as yet had occurred to mar the harmony of our meetings; no disturbing element had manifested itself, and the very idea of interruption from evil spirits had never crossed my mind. Still, knowing as I did that the spiritworld is tenanted by those who have departed this life—good, bad, and indifferent—it seemed reasonable, on reflection, to expect that interference of some kind or another was to be looked for from the wicked, jealous, and curious among those souls beyond.

How frequently had Emelie used the expression, "As you are, so you will be," and this great truth applies particularly to the above types of spirits, for as they had been on earth so were they now.

I have previously mentioned that no spirit, no matter of what degree, was permitted to control our medium save Emelie, and to this fact no doubt may be attributed the incessant attacks we were called upon to withstand from those spirits who at any price were bent upon having their say through our medium.

As I now look back upon the past conflict with the experience I have gained from it, and which the various members of my family have also gained from it, I do not in the least regret the ordeal through which we have

passed. We have come out of it unscathed, and now possess a pure medium—a rare bird indeed!—one whose mediumistic powers have never been sullied by the contamination of evil or frivolous spirits controlling. For in the advanced spiritworld, as well as in this, good and evil are not compatible; consequently, had any spirit of either of these types once spoken through our medium Emelie would have left us forthwith and for ever.

Now, my dear reader, I am about to describe to you in the next few pages a conflict of no ordinary nature. It will open your eyes to the character of the invisible conditions which immediately surround you, as well as arouse your just indignation at the brutality exercised by a dark and extremely powerful spirit, who, when defeated and repulsed, was succeeded by a host of dark, damned fiends in their attacks upon our citadel of light and life. Pardon me for any ungracious language I may use; none that I can command will in any sense do justice to the case. Judge for yourself, but I tell you now, however much appearances at times were against me, never for one moment was the issue in the balance. Granted indeed that the exercise of no ordinary power was required to defeat this fiend, whoever he was, backed up by the worst powers of hell; but, when once it was clearly manifested, then, in obedience to an unchangeable eternal law, rapid indeed was the retreat of this unholy spirit to that region where kindred evil spirits dwell, and where the bitterness of eternal hatred to all that is good and pure is everywhere evident.

## CHAPTER IV

### CONFLICT WITH "THE ENEMY"

IT is with considerable reluctance that I presume to attempt a description of the conflict in which I was almost forcibly compelled to engage with one of the most powerful and unscrupulous agents of darkness, backed up as he was by the numerous fiends whom he had invited to his aid.

In this remarkable engagement I certainly was the principal combatant on the material side, but not the only one, for I received valuable assistance from my wife, and Jane was called upon to fill the office of innocent go-between.

I feel, however, that to record this unique duel is a duty incumbent upon myself, for it constitutes one of the links, and a very important one too, in the chain of evidence to be adduced in order to demonstrate clearly the nature of the power which for some particular reason had been sent to me, and from which I could not possibly escape. It may in a measure tend to convince the sceptic—if anything will convince a sceptic—that such power could only have emanated from One source.

It is but reasonable to expect that every one who investigates into the occult, either from choice or by compulsion, must be prepared to accept the conditions which are inseparably associated with such investigation.

The intense ignorance of man in all that pertains to the abstruse spiritual existence in itself constitutes a serious drawback. When one like myself, hitherto an infidel in all matters spiritual, commences to dabble in this business, or, to state my own case correctly, is insidiously led into it almost involuntarily, he is terribly handicapped. A novice at this hitherto unsolved problem little knows what he has to face when he takes it in hand. Difficulties and even dangers beset him on every side, and happy as well as lucky is the man who comes out of the conflict uninjured and untarnished.

The above remarks, of course, can only apply to any one who, under exalted influence and guidance, is willing to abide by the instructions he will receive, for it is none of my business how some have seriously interfered with the future advance of their souls by listening to and crediting statements made by any faithless or dark spirit who chooses to entertain them to an hour's diversion upon matters it were far better they left alone.

It is beyond what is reasonable to expect that sweet and wholesome communion with advanced spirits and angels can be held without having previously to submit to numerous disappointments and trials, which are frequently so severe as to require the exercise of great determination as well as faith. It is only after the investigator is well embarked upon the voyage of exploration that he will begin to experience troubles and difficulties previously undreamt of and certainly unavoidable. But it must be remembered that the conditions under which even sanctioned research is made, and the eternal as well as natural laws coincident upon such conditions, involve the human investigator in considerable danger.

Such indeed was my case, and after my first battle

was over and won I doubt whether all the gold in Colorado would have been sufficient to entice me to renew the conflict voluntarily ; but having put my hand to the plough, I could not in honour look back, for there were numerous difficulties in the way, as well as many interests to be considered ; therefore, for better or for worse, I placed myself in the hands of the Omnipotent Power, under the skilful but gentle leadership of Emelie, and boldly explored unknown regions.

Some weeks after our domestic quiet had been disturbed by such strange visitors I wrote to an old acquaintance in London, and related to him the chief points in my experiences. This gentleman is well known in literary circles, is of a restless and undaunted temperament, and always ready to gain information or render assistance. I do not give his name, because I neither have his sanction nor yet do I consider it advisable when dealing with subjects of this nature to mention any names unless compelled, for reasons which I think will be apparent to everybody.

The reader, I trust, can rely upon my word that everything I am going to state is true—just as it happened to me, or as I observed it. It is none of my intention to exaggerate, but simply to relate events as they occurred, so that he may be his own judge in this matter.

For some considerable time past my friend had taken a deep interest in matters spiritual, and was investigating the subject with all the intelligence of a highly endowed brain ; hence it was natural that he should express a desire to hold an interview with Emelie and hear for himself.

Before inviting my friend to a seance I asked Emelie if she were willing to meet him. "Of course, Dr. Scott," was her reply, "I am most willing to interview any of your friends, but I tell you such is not my mission ; it is



to you alone and your family, and for an important purpose, that I have come." Accordingly, I wrote my friend inviting him to my house, which invitation he availed himself of at an early date in July.

During the seance that followed my visitor sat at a table, and in a most business-like way began to ask Emelie questions, and to take notes of the answers given, but to my astonishment he could elicit nothing of importance. Emelie seemed to be utterly unable to collect her thoughts, and the replies she gave to my friend's questions were few and evasive. I was quite at a loss to understand what was the matter, for on every previous occasion questions and answers passed between us with a glibness that was both interesting and entertaining.

Nor was this the only abnormal feature noticeable, for the medium's face presented a pained and anxious appearance, quite foreign to its normal condition, and so different from the pleasant smile that was ever present when Emelie controlled. Emelie seemed to be too distressed to speak, and almost in a hurry to get away. Altogether the sitting was a most unsatisfactory one, so much so that I almost felt ashamed to look my friend in the face after it was over.

This was a disappointment indeed!—asking a gentleman to come a long journey to hear something worth listening to, but which in reality turns out to be a fiasco. My friend was extremely considerate, and attributed the failure to the inexperience of the control and such like things, but I was considerably chagrined, at the same time feeling that there must have been some cause for it.

After this gentleman's departure I thought seriously over what had happened, and came to the conclusion that in my ignorance of such matters I had been much too sanguine, and that in future I must be prepared for such

disappointments and uncertainties. The old doubt came back, and I almost felt ashamed of myself for having been carried away by such vain expectations.

Poor Emelie ! It was some days before I allowed her an opportunity to explain the cause for her misbehaviour upon such an important occasion.

The next time a seance was held none save Mrs. Scott and myself were present. Jane, as usual, went under control very easily, and in a few minutes Emelie began to talk in her broken English way. She at once commenced by stating that Captain Scott was very much astonished at me asking this gentleman to interview her, for he was surrounded by so many spirits of different shades, most being of a very pronounced type. She then went on to say that during the last seance a very dark spirit stood in front of my friend, facing her, and that every time she (Emelie) made an attempt to speak his eyes flashed and he shook his fist in her face, at the same time daring her to utter a word.

In my astonishment I could only ask Emelie what the cause was for such unseemly behaviour on the part of this intruder. The reply she gave me was that jealousy was at the bottom of it all ; that this spirit was envious of her medium, and had done his best to prevent any conversation being carried on through such channel.

Being curious to obtain some definite information about this spiritual trespasser, I made a remark as to his appearance. In answer Emelie described him as he stood in front of my friend on the occasion of the interview. But from the description given it was not likely that I could determine his identity, and as I did not attach very much importance to the affair—never for a moment having any idea of what was about to happen—I allowed the subject to drop. Still, it was apparent that during a

long and interesting conversation Emelie was labouring under some great difficulty which she was trying either to conceal or master, but which would make itself manifest despite her efforts.

At the succeeding interview Emelie began : " Dr. Scott, I am very sorry to inform you that the spirit who made himself so objectionable when your friend was here is still present, and causing me much annoyance. He is making strenuous efforts to obtain influence over my medium, for he says that he is determined to control her and speak through her ; therefore, in order to keep up my power I advise you to put the medium under control more frequently than at present. I may state that he has been impressing Jane with all sorts of ideas detrimental to you in particular, and has almost succeeded in convincing her that all she says when under control is nonsense ; and, further, he is obtaining such mastery over her that we may have some difficulty in persuading her to submit to control again."

I was beginning to feel as well as notice that there was some truth in what Emelie had just told me, for I had perceived that it was with considerable reluctance that Jane consented to be controlled, but the cause for this I could in no wise determine. Then Emelie seemed so different from what she had previously been, and there was a vein of sadness perceptible in all her words and actions. She would make a great effort, and for a time speak in her wonted manner, only, however, to be succeeded by another period of depression.

As all occult communications are most certainly of a magnetic nature, I was beginning to feel the infection. I noticed most carefully everything that Emelie did and said, and the impression left upon my mind was that whatever sorrow and distress she was suffering was not

on her own account, but out of sympathy for us. She knew perfectly well what was going to happen in the near future, and which was completely beyond her power to avert, nor yet had she been allowed previously to foresee its occurrence.

In this instance we have an illustration of the fact that although spirits are supernatural existences, yet in no sense of the word are they all-powerful. The nature of their properties allows them to foresee certain events, but by no means all. Different spirits are endowed with different powers; hence they do not all see the same things, so that whenever a spirit makes a forecast such must always be accepted and viewed in relation to the nature and extent of the power with which that particular spirit is endowed.

Emelie was pained, not on her own account, but for us, and it was very apparent that if she had been able to foresee the trial that was now impending she would have done her best to forewarn us. Here we were, however, at the very commencement of our first unhappy experience, and Emelie totally unable to prevent it, as well as fully conscious of the fact that it was more or less due to her that we were being called upon to suffer. Her language, though sorrowful, was always full of hope and certain knowledge of what the result would be, and she tried her best to impart some of this confidence into our minds.

Upon the earth, with the mind human and finite, it is impossible that one can ever fully understand life in the spirit world, for every condition there is so different. If man could see himself as spirits see him he would indeed be astonished, not to say appalled; \* and if he could look along the plane of his future, as they in a measure can,

\* See "Theocosmia," part ii. chap. xi., "Man seen from behind."

and see what is in store for himself, then I say that there are not a few who would regret that they had ever been born. Everything, however, is ordained for the best, and planned by the hands of an Almighty Architect, who knows exactly what each one can bear, and who never imposes a greater burden upon any than that soul is capable of sustaining.

Such, then, was the position in which Emelie was placed. She now clearly saw what was hidden from us, and what she had not until then been permitted to see, and the sight thereof occasioned her intense sorrow ; but, knowing the certain result, her beautiful nature constantly inspired hope and confidence during the impending struggle.

My conscience told me that we had now arrived at a point when it would be necessary for me to exercise all the mental energy I was capable of bringing into play. I knew instinctively that something very unusual was about to happen, for Emelie would not thus have spoken without a cause. I determined, therefore, to question her more closely as to the identity of this dark spirit, so that at least I might have the satisfaction of knowing against whom I was being called upon to contend.

As a rule it is very difficult to determine who any particular spirit is from a description given, especially when there is such a huge world of dark spirits to select from. Emelie was most willing to assist me in this matter, and as the result of further inquiries on my part I elicited information of a more exact and definite nature. Emelie accurately described every particular in the appearance of my opponent, and as soon as she made a certain observation it immediately flashed through my brain who this spirit was. As Emelie, however, knew nothing at all about him beyond what she had stated, she could not, of course,

corroborate my surmise, merely observing, "He will not give his name, and only sneers at me." I then remarked that I had seen his photograph, and had been much impressed by the peculiarly hard lines on his face, as well as the strength of will there generally depicted.

I must here observe that it is not my intention to give the name of this spirit, for I am not in the least animated by any feeling of annoyance or hatred against him, and I do not wish to influence anybody prejudicially against one who has left his mark behind him and made a name for himself in the world.

After a pause of some duration Emelie suddenly remarked: "Dr. Scott, if you have a picture or photograph of this person, whose spirit you suspect is the one now in front of me, place it with a number of others before my medium when she comes out of the trance, and if the real one be there I will be able to impress her with that fact." Accordingly, a short time after the medium had regained consciousness, I placed a volume of photographs in front of her, in which there was, together with those of several other persons of note, a photograph of the individual in question. I then asked Jane in an off-hand way to look through the plates and see if there were any likenesses among them that she recognised.

Jane, I must state, was quite ignorant of all that was being done, and most innocently began to look through the book. As soon as she came to the photograph I suspected as being that of the individual in question she gave a scream and threw the volume away, remarking as she did so, "That's the one!"

With us, on more than one occasion, this had been our method of identifying persons who had been described to us, but whose names we were not able to obtain. In

my own mind there could scarcely be any doubt who my antagonist was, but I determined to have this impression further corroborated by Emelie herself before thinking seriously of the conflict that must be in store for me.

When a convenient opportunity presented itself I asked Emelie about the picture incident, and her reply was : " Yes ; Jane was correct ; he is here now, and in a terrible rage, first at me for opposing him, and next at you for listening to what I tell you. He holds you in the utmost contempt, and says he will brush you from his path in short order. He tells me that he is determined to have the medium, as she is just what he has been trying to obtain for a long time, and for some days he has been influencing her against us all. At present he is doing his best to persuade the girl to leave your service, for he sees that as long as Jane remains here he will have great difficulty in getting his own way. In a short time you will find that Jane will express her intention to leave, but such a behaviour will be entirely due to the baneful influence which this spirit is exercising over her. Outrageous ideas of all kinds he is impressing her with, but any surrender to his power will ruin the girl socially and morally. He would have Jane a common hawker of certain ideas he entertains, but I tell you, Dr. Scott, that he will not succeed. He is a powerful, vulgar, brutal spirit, and as he stands beside me he overshadows me and pushes me to one side, for he recognises that at present my power is withheld, and like a coarse bully he takes advantage over me. However, after having been with my medium so many years I am not going to leave her until my mission is completed. I also feel it my duty to warn you, Dr. Scott, on no account to let him get the upper hand over you, or allow him to speak, because if he ever utters one single word through the medium then

I shall never again converse with you. You have it within your power to prevent him. It will be a terrible strain upon you mentally and physically, but if you will just do as I tell you, and exercise your strong will power, we shall succeed in conquering him, for it is will power against will power. There may be times when I cannot speak, but that will be due to my being roughly pushed to one side and him seizing partial power over my medium. Still, he will never get sufficient to enable him to speak if you withhold your consent; upon you rests all the responsibility. He has been very rude to my medium lately; he pulled the cap off her head a few days ago, and knocked the tray out of her hand last night!"

This certainly was not a very encouraging speech to listen to, and still less was it a pleasant one for contemplation. I wish that I could ask my readers to procure a photograph of this individual, so that they might draw their own conclusions as to the strength of will of my adversary.

Here I emphatically reiterate that with what inherent properties the soul of man is possessed in this world so in the next they are identically the same in a spiritual sense, and especially is this noticeable with earthbound spirits: "As you were, so you are."

It was evident that this earthbound spirit had been following my friend or accompanying him on his various tours to spiritualistic meetings with the expectation of having an opportunity of conversing with him—or for another reason which I do not feel at liberty to mention here.

At last he had come across a medium after his own heart—just the very article he wanted; naturally, therefore, he had taken a fancy to her, and was now preparing war to the death in order to gain his ends.



I very much mistake if in life he ever brooked opposition to his will, but from his features I would infer that he sat like a king upon his throne, ordering this one here and that one there, just as it suited the supreme majesty of his will.

So, then, to the best of my ability I gathered that this was my antagonist ; if so, then veritably one in a certain sense worthy of my steel. But in another light the odds were against him ; evil pitted against good, assisted by an agent ready and willing to obey all commands of his righteous leader. Individually I have not sufficient egotism to think that I should have been equal to the occasion, for although possessed of a firm and stubborn will, a nature that chafes against opposition, yet I have my doubts whether the temper of my mental weapons was sufficiently keen to come off conqueror against such a foe single-handed.

Possibly my readers may think that I am dilating unnecessarily upon a trivial encounter with an unseen power, but my one wish is that it may never fall to the lot of any of them to wage such a war against such a foe.

Things had now assumed a condition which seriously threatened to put an end to our enjoyable communications with friends passed beyond. For many days a desultory warfare between my antagonist and myself was waged. The medium as well was subject to all kinds of petty annoyances, which were I to mention would scarcely be believed. Trifling and childish though they were, nevertheless they were done with one definite object in view, and that was to get my housemaid away from my service. So that, what with incessant small acts of spiteful interference with Jane's happiness, as well as the constant mental prompting that she was doing wrong,

and that matters would not improve so long as she remained in my employ, we had a difficult business on hand persuading Jane that these ideas were entirely due to the sinister influence of an evil, jealous spirit. For a time she would recognise that what we said was true, but our adversary was not one to let us hold the upper hand for any length of time if he could possibly prevent it.

As a medium is one who, from the very fact of being a medium, is subject to fine influences, and as Jane is not only a trance medium, but is both clairaudient and clairvoyant, it will readily be understood that she was a pliable subject to work upon.

At the seances held, and we had recourse to them more frequently than heretofore, at the instigation of Emelie, we were subjected to constant interruptions from our unfriendly visitor. It was not possible for us to converse on any topic with ease or freedom. Steadfast Emelie was at such times called upon to resist violent attacks from her opponent, who not unfrequently gained so much the upper hand that nothing could be said or done.

The situation became more acute at each sitting, until it culminated in a regular pitched battle between the respective powers, which lasted for an entire week. At no time during that week had I rest, either mental or physical; and how many sittings we held I cannot now say, but I have record of eight during the last three days.

On the morning of the first day of this week I noticed Jane to be somewhat altered in her demeanour towards both Mrs. Scott and myself. Instead of the amiable disposition which was natural to her, she was developing one of hauteur and conscious superiority. Certainly she listened to what was said to her, and obeyed instructions as usual, for I could see that she was wholly oblivious of the change that was gradually taking place in her. I

recognised the great responsibility that lay upon me, and kept a constant eye over her, knowing that if anything happened to the girl the blame in a great measure would naturally fall upon my shoulders. Whenever a sitting was held, Emelie, after giving me a few words of advice as to the best course to adopt, was ruthlessly pushed to one side, and the other spirit completely controlled the medium in all points save one—the ability to speak ; but so long as I could keep a level head and hold the mastery over my will he never could accomplish this.

It is necessary here to explain that in all cases of perfect control there are three agents required to complete the magnetic current. There is, first of all, the invisible power or control on the other side or spiritworld ; then there is the agent on this or the material side, who also may be called a control ; and thirdly comes the medium through whom all intercommunications take place. Harmony and sympathy must necessarily exist between all three, so that when there is a negation of consent in any one of the three agents it is impossible for the other two to complete the circuit by themselves. Hence in this case it was evident that as long as I withheld my consent just so long could I prevent this evil spirit from giving utterance to the awful words I noticed upon the lips of the medium, and which he was prepared to hurl at me the very moment he gained the mastery over my will and obtained my consent to speak. The features of the medium were at times distressing to witness. Every line in her face was altered, and instead of a pleasant smile there was a combined expression of hatred and defiance. Her lips were then tightly pursed, her nostrils dilated, and the facial muscles made to act in a way that I cannot possibly describe. Suddenly all would be changed, the mouth opened, the tongue protruded, or an

effort made to spit at me. Each act was done with the low device of a bullying fiend, with the intention of frightening me into consent. But not me; I was not the type to be cowed! If he entertained hatred towards me, then I held utter contempt for him, and each of his actions only helped to increase my determination to withstand him and the terrible influence brought to bear upon me. Faithfully I adhered to Emelie's advice, and during the first few days of this week's combat I took the law into my own hands.

If I noticed oaths upon the lips of the medium ready to be vomited forth at me, I in turn adjured him and dared him to speak, as well as ordered him back to his well-merited abode in the nether region. Of course such straight talking on my part only incensed him the more, and the fiend-like look he would give me was utterly indescribable.

Mrs. Scott was naturally much alarmed and quite undone at seeing our good Jane in such vile hands. At my request she brought me a glass of fresh, cold water; then without a moment's hesitation I saturated my handkerchief with it and suddenly brought it a full stroke over the medium's face. The effect was pronounced as well as instantaneous; it dampened my opponent's courage for a time; and upon more than one occasion the steady, firm, and oft-repeated application of the handkerchief so staggered him—as well as many of his successors—that he could not rally, but, with a look of ineffable contempt for one who would treat him thus, he went.

Any port in a storm was my motto; any device that would succeed with such a devil, who knew no mercy, I unhesitatingly adopted. Emelie would then obtain control, and in her gentle way thank me for what I had done,

and express sorrow at the brutal manner in which her medium was being treated.

Nothing more was said as a rule upon these occasions, but my endeavour was always to bring the medium out of the trance condition when she was under the influence of Emelie rather than that of the other spirit, for in the latter case we usually had a lively time with Jane, with her airs and graces, sneers and struts, until we had her again under Emelie's influence. Besides, there was always a great difficulty in getting her to consent to be controlled when under the power and sway of this evil spirit. Quite natural that when he had the upper hand he should wish to keep it, and he knew very well that he was running a great danger of losing it permanently each time the girl came under Emelie's influence.

This kind of warfare went on for four days ; nothing worse to bear than the ill-manners of a contemptible, degraded spirit, but for all that the experience was bad enough for me. I did not know what might be coming next, for I was fully alive to the fact that my adversary was capable of any ignoble action or trick, and in time my surmise proved correct.

I have attempted briefly to describe what took place at our sittings during the first few days of this week's fight, but all that occurred was as nothing compared with what I had to suffer day and night during the week's struggle.

It was now evident that I was the sole opponent whom my antagonist had to overcome. Emelie he had simply overshadowed and pushed to one side, and no longer regarded in the least. My will had to be broken or mastered before the victory could be gained, and in order to achieve this no effort was spared. Night and day I suffered acutely from the constant promptings, suggestions, warnings, and threats that were mentally

forced upon me, for I was now becoming trained as to what "thought" really was and whence it came ; thus I knew full well who were the prompters impressing me.

What made my case worse was the fact that the agents of my opponent, as well as himself, were conscious of this and traded upon it. Not a moment's rest was allowed me ; sleep had forsaken me, and voices were continually speaking in my ears. At times they would try and coax me to yield, then assure me that such would be for my own good ; then they pointed out the futility of resisting such a will as the one opposed to me, and finally threatened me with every form of condign punishment if I persisted in holding out. The strain, the terrible strain, the mental and physical exhaustion, the internal aching, the sleeplessness, the loathing of food and consequent sickness, as well as the deep despondency at the almost hopeless struggle in which I was engaged, were beginning to tell their tale. I prayed for help from above, and the answer I seemed to get was to follow implicitly the advice Emelie had given me, for she was quite equal to the occasion. However, appearances were so much against us. Each day we seemed to be losing ground, and the effrontery of my vindictive foe was becoming more manifest, so in my despair I wrote to my friend in London, as well as stated my case to my old Spiritualist acquaintance.

The instructions I received from the latter were well meant, and I tender the members of that profession in the locality where I resided my sincere thanks for their good intentions. Doubtless it was the plan they would have adopted, but then before I have done I shall prove that my communication has come from a higher source than any they have ever had access to, so that what would suit their case was in no wise applicable to mine.

The advice they kindly gave me was to treat this spirit as I would a human being ; allow him to speak and hear what he had to say, and promise, if possible, to carry out his wishes.

This certainly was a peculiar suggestion to make to one who had received strict injunctions on no account to permit his opponent to speak, and on the face of it such advice seemed inconsistent with the general knowledge I had gained from Emelie about good and evil being separated in the spiritworld, and going in different directions.

As soon as an opportunity presented itself I acquainted Emelie with the advice I had received from the Spiritualists, and asked her opinion concerning it. She heaved a deep sigh of sorrow that I should have doubted her word in the least, and, worse than that, have consulted the very class of people she had been condemning for the way in which they are prosecuting their search after truth.

The answer she gave me was definite as well as pathetic : "If he speaks one single word, then I shall never commune with you again, Dr. Scott !"

There was no appeal against such clean-cut language as this, so without any further consideration I abandoned the idea of following the suggestion tendered in all kindness by the Spiritualists.

From the gentleman to whom I had written I received a most sympathetic letter, inspiring me with confidence to carry on this seemingly unequal warfare, but in it there was nothing from which I could gain material assistance.

I could not at this time close my eyes to the fact that we were in severe straits. My housemaid's condition as she went about the house was anything but satisfactory,

still, for all that it was amusing. It was self-apparent that we were now engaged in a life and death struggle, which, for no other reason than my housemaid's happiness, I was morally compelled to carry on to a final issue. I loathed the very thought of another seance, for although I certainly had restrained my indomitable foe thus far, yet it was impossible to guarantee a continuation of such success, for I felt convinced that he had not yet exhausted his tactics.

On the fifth day of this to me memorable week Jane's face had assumed a permanently sharp and overbearing aspect. Her mouth was tightly closed, her lips drawn in, her gait indicative of complete independence, her language haughty and imperious, and not at all becoming that of a servant to a mistress.

We were much distressed to see this abnormal condition in Jane; therefore, after serious reflection and not a little pulling of myself together, I suggested to her the advisability of allowing herself to be put under control, for I noticed with dismay the terrible change that had taken place in her. The reply she tendered me was quite in keeping with her condition, and what I almost expected: "You are quite mistaken, sir, if you think I am changed; it is you and Mrs. Scott who are changed. I am not going under control again, as I have nothing to tell you."

I felt that under such exceptional circumstances it was absolutely necessary to assert my will power, so, looking her full in the face, I said firmly, "Jane, we will hold a seance at once; therefore follow me." Without a word she followed me, and a seance was forthwith held in the presence of my wife and myself.

As soon as the medium lapsed into a trance she became much distressed, moaned, and was very uneasy, but in a



short time the well-known voice of Emelie was heard : "It's all right now, Dr. Scott ; I am here ! This spirit is still determined to have control over my medium, for he recognises her value. I find that this is not the first time he has been after this game, but elsewhere. I am not going to surrender my position to him, nor must you on any account allow him to speak. Watch the medium carefully, for he may have recourse to any fiendish device to obtain his ends. In order to keep up my influence the medium must be frequently controlled. Last night he was powerfully impressing Jane that if she again went into a trance she would never come out."

No sooner had Emelie uttered these words than she was roughly pushed aside, and a sudden change took place in the medium. The old game was being played again, and very great efforts were made to speak, so that it was with the utmost difficulty I retained my authority. The control even evinced so much power and influence as to make a gurgling sound in the medium's throat.

Thus slowly but surely was the ground slipping away from under my feet, and in a similar degree was my adversary obtruding himself. On this last occasion he had made a distinct effort to speak, and appearances were in favour of his eventually being able to succeed. It seemed to me that even against my own will he was forcing me to give my consent.

As a result of the last sitting Jane came to herself still under the influence of this dark spirit, and remained so all night. I now felt the pinch of the situation very acutely, and all sorts of dismal ideas came into my mind. What a night I passed ! but, somehow, next morning I arose quite ready for the fray, more determined than ever that upon no consideration would I surrender. I knew the crisis was visibly nearing, and, let the result be what

it might, I was going to do my level best to retain command over my will until the end.

As soon as breakfast was over I informed Jane that it was my intention to hold another seance immediately. I was then in no mood to brook opposition, and this she clearly saw ; hence without a word of dissent we held a sitting—and such a scene we had ! It was almost impossible to realise that our good Jane could be so held or treated by any invisible power. She writhed and struggled and gurgled, and was even thrown about, the controlling power all the while making desperate efforts to speak, but all in vain. There I stood with my arms crossed, holding my will power as it were in a vice. Then, almost bursting with contempt for such a wretch, I assumed the offensive, and did my utmost to force him away. I kept up a running declamatory conversation with him, at the same time freely and forcibly applying the wet handkerchief over the medium's face. Although unable to speak, and evidently suffering severely from shock, still my opponent was making the medium's face clearly indicate his determined intention of ultimately conquering.

It must have presented a strange spectacle to have seen me thus occupied in actually and visibly fighting a veritable inhabitant of hell, and had I known six months previously that such was the occupation to be assigned me, what peculiar anticipations for the future I should have experienced !

This remarkable combat was continued for some considerable time, until my adversary, finding his power visibly on the wane, and himself still unable to conquer, could restrain his intense hatred no longer. Then his demoniacal wrath showed itself in strong evidence, and was suddenly vented upon the medium in no half

measures, for his power did not allow him to affect me materially. After putting Jane through various contortions, he displayed his true feelings towards me by making an abortive attempt to injure my face. When this fruitless boiling over of concentrated wrath had spent itself he gently insinuated the medium's hands into the midst of her hair in such a way that his real intentions were cleverly concealed—for all this time I never took my eyes off the medium—then in a most brutal manner endeavoured to tear two handfuls of hair from her head. Immediately I clutched at one hand and my wife at the other, and we did our best to prevent this veritable fiend from doing more harm to the girl.)

With this effort my enemy had exhausted his power; then, giving me a characteristic look, but one which failed to produce the slightest effect, he was compelled to beat a retreat. Presently Jane's face relaxed into a sweet smile, and the gentle voice of Emelie was heard: "It's me, Dr. Scott!" To which I replied: "Thank God! I'm pleased to see you, Emelie." Emelie then informed me that my inexorable foe was now more determined than ever to possess the medium, and that his intention was to punish her severely if she did not at once renounce me and voluntarily acquiesce in his demands.

We held another sitting in the evening, but fortunately for ourselves we were not disturbed by any sinister influence whatever. Doubtless the exertion of that morning had exhausted the power of my invisible opponent to such a degree that he had not sufficiently recuperated by the evening's seance, therefore most discreetly declined to put in an appearance. Emelie again strongly impressed upon me the necessity of watching the medium very closely when under control,

as mischief was meant, but otherwise, when in her normal condition, no harm could be done her, save possibly an attempt at intimidation.

The sixth day of our fight with this unseen but very evident foe was certainly the most worthy of note, for upon it acts of a diabolical nature were performed.

At the seance held in the afternoon my sister was also present as a spectator. At first Emelie controlled, and we had a pleasant interview for a short time, but during her absence for a few seconds upon a message which I sent her several thousand miles away, my irrepressible adversary seized the opportunity to step in and usurp the position of Emelie—and then the play began.

After the medium had been put through various contortions and physical discomforts at the instance of my insatiable opponent, he made a pretence as if her collar were too tight, quietly unfastened the top button of her dress and took off her collar. After a few moments' pause—just to keep down my suspicion—he gently placed her open hand over her own throat, and then in the neatest way imaginable gathered in the loose skin on her neck, at the same time improving the grip. All at once it struck me that this was the beginning of an attempt to choke the medium, and I exclaimed, "Good Heavens! he intends to choke the girl!" Then, suiting the action to the word, I grasped the medium's hand, which was now deeply imbedded in her own throat, and it was with the utmost difficulty that I overcame the hold of this herculean fiend. A sardonic smile of scorn and bitter disappointment then came over the medium's features, but for the time being at any rate my antagonist was rendered harmless, therefore he retired.

Emelie then stepped into the vacancy, and succeeded

for a short time in keeping possession, but while we were engaged in conversation this invisible power again overshadowed her, and made persistent efforts to speak. So great and so repeated were these attempts that I was compelled to put an end to the seance, which I at once did by forcibly opening the medium's left eyelid. This I was sorry to be compelled to do, for I had observed that on each previous occasion when Jane regained consciousness while under this baneful influence she was an altered girl.

In this instance also such was the case, so I determined to renew the battle without delay. I intended to force the pace now, for I felt convinced that by these repeated and strenuous efforts of my stubborn opponent he was making such inroads upon his reserve of psychic power that the struggle could not possibly last long. I now painfully recognised that my very happiness was in the balance. What defeat meant for me none save myself could think of or realise. Eight o'clock that same evening saw Jane under control again, and once more the malevolent influence was in full operation. All my best and acutest attention and suspicion were now concentrated upon this strange psychological condition. I sat immediately in front of the medium, prepared, as I thought, for any and all emergencies. The old game was played with new and cunning device, imitating the smile and manners of Emelie, at which I only expressed utter derision, and taunted him about the puerile nature of his schemes, with the hope of driving him to bay, for my whole soul was now in arms, and I was in no trifling mood. I had steeled myself for anything, and did not intend that he should deceive me again if by being on the alert I could prevent him. However, I candidly admit that I was once more done, for when all other plans

failed, when I absolutely and defiantly forbade him to speak even one word, and adjured him to go (as a last resource he slowly arched back the body of the medium, bent her head forward, and deliberately tried to choke her with her own collar.) I trust that I may be pardoned for not being alive to this situation all at once. I knew that something was in the wind, and had the medium tightly held ; but I was not prepared for anything of this nature, and it was with considerable difficulty that I straightened her head again. Emelie now came to the rescue, and told us in her own way what had been the intention of my miserable adversary.

Such a thing, although perfectly true, seems almost incredible. I now thought it high time that something definite was done, for there was no saying what my antagonist might do next. He had proved himself capable of any malicious act, and there was the possibility that upon one of these occasions he might accomplish his object, which was to injure the medium.

I took Emelie to task upon the matter by saying : " Emelie, I think you have told me that both my wife and myself are surrounded by bright spirits, more particularly those of our relations who have passed over. If such really be the case, how does it happen that they cannot help me now ? Are they content to stand by and look on as mute spectators at this dismal business ? "

Emelie in return asked me the following question : " Dr. Scott, suppose a number of Christians were assembled to worship God in their meeting-house, and a dissolute man or woman, or both, came in and began to disturb the sanctity of their devotions—what would they do ? "

After thinking a short time, I observed that she had better answer that question herself.

"Well," she replied, "would they not one after another get up and go out?"

I was struck with the force of this remark, and told her that I thought she was correct in her surmise.

"Well then, Dr. Scott," she retorted, "that is exactly what your bright spirit relations are doing."

We subsequently had a long and pleasant conversation, Emelie showing considerable reluctance to go; and at the finish the medium came out of her trance with a very happy smile, and for the remainder of the evening was quite herself.

Next morning, the seventh and last day of our strife, I noticed Jane's face to have that peculiar sinister appearance which it previously had assumed when this evil spirit was in possession. Individually I had reached a condition which made me feel as if I must surrender. The tension was terrible; the overstrung nerves seemed as if they would snap. Hitherto I had been more or less eager for the fray, but now the opposition had become almost irresistible. The stubborn, sullen, dogged determination in that face ever pursued me, and I began to doubt my power to resist it much longer. I was indeed ill, mentally and bodily, and the knowledge that the battle was again to be renewed almost unnerved me. I was completely ignorant of the length to which he had it in his power to go. In every respect he had the better of me, for I was waging war with an invisible foe, as well as totally unacquainted with the ways of dark spirits and the power they had at command, while he, on the other hand, had a visible, tangible opponent. He was also able to read my mind and thus clearly ascertain to what extent I was capable of holding out; hence the question that would force itself uppermost in my mind was, How long will it last?

Our housemaid was as altered as she could possibly be. When waiting at the breakfast-table that morning I noticed that she was curt and sullen in manner, with a supercilious smile upon her face, and she walked about the room every inch a queen. I then said nothing to her, but before going out upon my daily professional work I took occasion to speak to her. She was in the breakfast-room, pretending to clean it; everything was upset or out of its place, and she was strutting about with supreme dignity, while her reply to my observations was cold, callous, and indifferent.

Another new and quite unlooked-for feature in this complicated business now presented itself and threatened to aggravate matters most seriously. My wife, who all along had most ably seconded my endeavours to counteract this formidable aggression, was now beginning to take umbrage at the defiant and very independent attitude of Jane, and told me that she would not put up with it any longer.

How I passed that morning it is impossible to describe. I had reached the very nadir of despair, when suddenly it flashed through my brain that this was but another cunning and ingenious device of the enemy. The more I thought over it so much the more convinced did I become that this was the case, and the very idea of such a thing almost maddened me. Whatever feelings of misgiving and doubt I may have evinced in the past—and these were probably inspired by my mean and astute foe—were now all thrown to the wind; my stronger nature came to the fore, and I was once again myself.

On my return home I found Jane practically where she was when I went out some hours previously. Nothing whatever had been done to the room, and her manner, if possible, was more overbearing. She was quite indifferent



to anything and everything, and distinctly informed me that she had finally made up her mind to leave my house forthwith.

After luncheon I informed her that it was my intention to hold a seance at once, and that I was extremely grieved to see her giving way in the manner she was doing to such baneful influence. With great reluctance on Jane's part she followed me into another room, and there I had my last encounter with my inveterate enemy. For half an hour the dumb show went on, during which time I scarcely spoke a word, but occupied myself in focussing my will power over the tormentor, at the same time taking such measures as effectually to prevent the medium from doing herself any harm. Nor yet did the medium's face escape my attention for a moment, and it was indeed impressive to note the language her lips clearly indicated—at one time hatred, at another contempt, then a derisive sneer, to be followed by a defiant attitude.

Every device and stratagem my adversary could think of was baffled. Still I spoke not a word, so fixed was I in my determination to gain the mastery, and never for an instant did I allow any of his gestures to divert my mental attention.

Slowly but surely did I perceive his power on the wane, until it seemed almost gone. Then, collecting all the energy and determination he had left, he gave me one look of unutterable despair, and then all was quiet.

For a few moments the medium was limp, and her head fell to one side. I knew that my adversary had left, but no expectation that we had seen the last of him ever entered my mind. It was not until Jane had rallied somewhat and gained her breath, that I was apprised of this fact by the calm voice of Emelie breaking the stillness with the words, "He's gone now, Dr. Scott!"

Nothing more was then said, for at the time that this domestic conflict, as it were, was being waged I had my hands full of professional work, so that I scarcely knew which way to turn first. When I went out again that afternoon I really could not persuade myself that the contest was over and won. I was fully aware that I had whipped him, or that he had been whipped, and for once I claimed to myself the satisfaction of having clearly and unmistakably come off conqueror.

No sooner had I gone out and got clear of the contaminating influence of the house than I instinctively felt a renewal of the old depression, and, despite my efforts to the contrary, my feelings were at zero. I was impressed with the idea that my enemy was again ready to renew the attack, and that on my return home I should find Jane in a condition very similar to the one that had possessed her that morning. Intense then was my satisfaction, on my arrival at six o'clock in the evening, to find Jane her own self, amiable and smiling, and astonished at her past behaviour, for which she could give no explanation. Faint and weary, I took a cup of tea, but had no relish for solid food.

As I felt it my duty to follow up the advantage now gained, and to give my foe no respite to allow him to rally his shattered magnetic power, I held another seance at eight o'clock that same evening. As soon as Jane was under control Emelie began: "I am pleased to inform you, Dr. Scott, that the evil spirit has gone for good, and will never be allowed here again."

"How does that happen, Emelie?"

"Oh! the conflict is over; it is impossible for him again to possess my medium! I have been allowed to bring L— B—, and she is present now, as well as all the bright spirits of your relations and those of your

wife. They are surrounding my medium so that it is utterly impossible for him, dark spirit that he is, ever again to get near her. It was left to you alone, Dr. Scott, in the first place to get the upper hand, for my power was withheld for the time being, and, you having accomplished this, it has now been permitted me to bring such power to bear as shall for ever exclude him from possession of my medium."

I observed that her remarks had comforted me much, for I had suffered both mental and physical agony from the over-natural strain and terrible responsibility of this week's fight. Although she had given me every reasonable assurance that we should ultimately win, yet appearances were sadly against us, and my antagonist seemed to be steadily gaining ground in every respect, especially by the way in which he was exercising influence over the medium. I also admitted, almost in tears, that as yet being only a finite mortal, I had no conception of the wonderful and mysterious power by which she was able to summon all my bright relations, in the spirit form, to protect the medium.

The answer she returned was : " Yes, such is the case. One and all of them were much distressed to see you suffer thus, and sadly affected by the cruelty of this spirit."

" Where is this spirit now ?" I rejoined.

" He is a dark spirit without any sun !"

" Will he always remain such ? Is there no chance of his improving as bright spirits do ?"

" As you are, so you will be !"

" Is it on account of his life and actions that he is as he is ?"

" As you were, so you are !"

I emphasised to her how extremely sorry I was to

hear her speak as she had done about dark spirits, for it was a matter of serious moment that this powerful though misguided spirit was relegated for ever to his place of outer darkness, where there is no light, and where the knowledge of what he is and will be for all eternity, as well as that of what he might have been, will constitute to him a hell indeed.

Such, then, is an imperfect account of my first experience with the powers of darkness. It will have been gathered from the preceding narrative how all this had actually been forced upon me, for if Emelie had not been so determined to open communications with me then, as a matter of course, I should not have had any encounter with this powerful minister of evil. Moreover, in listening to and obeying the advice of Emelie not to hold converse with any unknown spirit, and in not permitting any save herself to control Jane, I was exposing myself to attacks from all kinds of spirits.

When a bright spirit descends to the earth from the particular sphere in which he lives, to communicate with any of its inhabitants, he must necessarily pass through that region tenanted by what are called shady or earth-bound spirits, which is located but a very short distance above the surface of this earth.\* The brightness of such a spirit naturally attracts the attention of those dark ones in the vicinity; indeed, it does so of all far and near. The more frequently these communications are held, and the longer each one is continued, so much the greater becomes the attraction of this bright spirit, so that in time a huge crowd gathers around him.

This throng is composed of all sorts and conditions

\* This explanation, crude as it necessarily is here, is but the first step in the definition of what is the true plan of salvation.

of idle spirits, who for their lives and works upon earth are relegated here; and included in it are untold numbers of the most degraded types in all respects, also very many powerful and determined spirits ever eager to seize an opportunity to control, and thus be able to satisfy their curiosity to converse with man on earth; further, large numbers of them wish to control with the deliberate intention of misleading man. Hence it is but a natural inference that when all this type of spirits are prevented from, or not allowed to control, they immediately begin to contest the power of the bright spirit, as well as of the agent on the material side, to prevent them. For this particular reason alone, then, it may be understood how difficult it is to limit communion to one spirit only.

This remark does not as a rule apply to Spiritualists of the present day, for no such restriction governs them in their management of mediums, holding themselves generally only too ready and willing to listen to what every newcomer has to say.

The power of these evil and mischievous spirits to interfere of course has its limit, but while it lasts the attempt is very objectionable. But by continually and firmly opposing such interference, and thus being enabled to listen only to what is wholesome and beneficial, a serious investigator must necessarily feel the effect and be in sympathy with it; consequently he becomes elevated above and thus desirous of repelling the surrounding degrading influences.

In course of time, after such inferior obtruding spirits have been repeatedly vanquished, and the power of good firmly asserted, the investigator has so thoroughly established his authority as to entitle him to protection from further intrusion by spirits, no matter of what type, and

this protection operates directly at the medium and assumes the appearance of a halo of light and power through which not only dark spirits but even bright ones cannot penetrate except at the wish or sanction of both controls.\*

Such now is the condition of our medium, but before qualifying for this desirable consummation it was our painful necessity to struggle to the end of the narrow and straight road, which was hedged in by numerous difficulties and dangers.

\* When elsewhere the purposes of the spiritworld, and the nature of the power in operation there, are fully defined, this explanation will appear very feasible,

## CHAPTER V

### THE CONFLICT CONTINUED

AFTER the victory over my nameless opponent, recorded in the preceding chapter, we fondly hoped that all interference with the harmony of our meetings was at an end. In this expectation, however, we were very far from the mark, for, although vanquished himself and consequently unable ever to return again, still he evidently intended to cause us as much trouble and annoyance as possible.

As was to be expected, after the prolonged strain Jane had undergone, she was considerably exhausted ; therefore I decided to give her complete rest for some days. When we did resume our conversations with Emelie, however, we found that her power had considerably diminished, so much so, indeed, that at first she could scarcely speak at all, but by exercising a little patience, and waiting for a short time, she gradually regained her influence, and was able to converse with us as usual.

During the next two or three sittings we were not at all annoyed by interference from outside influence, but through Emelie we enjoyed most agreeable communions with several of our friends who had passed over. My father, in particular, was most desirous to speak with me, and our *tête-à-tête* conversations were always extremely interesting. At his request my daughter and eldest son were present at our sitting for the first time, and, after overcoming the timidity naturally associated with such a

departure from the normal, they enjoyed the interview very much, and have continued from that time regularly to attend our meetings.

One occasion especially I remember as being most engaging. My father allotted to each one of us the respective places we were to occupy, and then through Emelie he gave to every one present advice of a very wholesome nature, and explained to the younger members particularly several points which I do not think they will ever forget. His reference to "eternal peace" was very impressive, and the religious views he gave expression to were in full corroboration of those taught us in our youth—implicit faith in Jesus Christ.

I was also informed that several persons outside our circle were laying their plans to get hold of our medium unknown to myself; how they intended to invite her to their seances, and then persuade her to go under control, so that they might hear for themselves all about this anomalous communication. It is almost needless to add that, being thus forewarned, I took such measures as effectually to prevent such a thing ever happening; yet attempts were deliberately made, and on the very occasions about which we were told.

In this latter respect an amusing as well as interesting incident occurred. One day as I was driving through the city I saw a certain individual on the footpath. At once I got out of my carriage, went up to this person, and after passing the compliments of the day, observed, "You have been to my house this morning?" This said person gave a start, and in a hesitating way replied, "Yes; it is not long since I was there; I called to see you." Then with a smile I retorted, "No; I think you did not call to see me, but let me tell you this much, that being forewarned I was forearmed." With a look of astonish-



ment upon the features of this individual we parted. From that time forth we experienced no attempt at interference from any earthly agency.

Knowledge of the occult, as of everything else, has to be acquired. At first both controls and mediums, in their respective positions, are very ignorant of the influences and forces which surround them. Not only in this particular study, but in every department that requires attention and thought, experience is absolutely necessary in order to arrive at a high degree of proficiency. A controlling spirit, after a year or two's experience and working, can accomplish things which at first would have been considered impossible. The medium likewise also improves by the exercise of those peculiar powers with which he or she is gifted, and more particularly is this the case in a medium who is clairvoyant. At first the spiritual forms of those who have passed over are only very occasionally seen, but in time the clairvoyance becomes so trained that at any moment an immaterial figure may be seen, or a vision of some incident going to happen may present itself in the susceptible brain of the medium in the shape of a transformation scene. So also with the agent on this side; he becomes so tutored to the ways and doings of both control and medium that in time he is able to direct and superintend the management of a seance with the ready hand of a master in the science.

From the foregoing remarks it will readily be seen that at the commencement of our occult investigations neither Emelie nor myself were as proficient in the discharge of our respective duties as we became at the time of her departure. As we rigidly kept ourselves to ourselves, asked advice and instruction from nobody—indeed, I doubt very much whether any person was qualified to

give me advice of any value in this case—so we had to rely entirely upon our own initiative powers. What knowledge I now possess upon this subject has been acquired by constantly watching and carefully noting everything that took place, and then bringing this knowledge to bear upon all future occasions when it might be required. It has doubtless been all for the best that I have been called upon to undergo such a severe schooling in this branch of psychology, for had my experience been anything of a frivolous or negative character, I should most certainly have abandoned it long ago. But so thoroughly have I investigated this subject under powerful though unseen guidance, and so convinced am I of the soul-satisfying advantages to be derived from a greater knowledge of this practically unlimited problem, that I am desirous as far as possible of imparting to others whatever information I am able to obtain upon it and all that concerns it.

It is absolutely necessary for me at each forward step to explain to my most inexperienced reader, to the best of my ability, the various intricacies connected with this complex subject as they are gradually disclosed. I hope, therefore, that I shall be pardoned for making any digressions, as the sole object I have in view is to break the ground in front of him, that by so doing he may have a chance of grasping the full import of my statements.

Emelie had been requested by my mother many years previously to try and reveal herself to me, for she had seen great trouble in store for me in the future. This trouble made itself visible to her in the form of a dense cloud resting upon my head and shoulders and weighing me down. (It must be remembered that the spiritworld is not a material world as man knows matter, hence everything pertaining to it must be in keeping with its nature and elements.) My mother, of course, knew not

when this trouble was going to befall me, for all knowledge of time is lost to the spiritual condition, nor yet, as far as I am aware, was she acquainted with the nature of it. However, what magnetic sights she did see concerning myself were sufficient to convince her that my future was not to be one of smooth sailing ; and in order to help me through my trials she approached Emelie, who had passed over into the spiritworld some time before herself, and desired her, if possible, to establish communications with me and render me whatever assistance she could. The reason my mother had for seeking the aid of any other spirit was that she herself was not endowed with the particular power necessary to accomplish this, for different spirits are gifted with different powers.\*

Emelie, having first obtained power to do this work, after many years of patient struggling had at last opened communication with me, and was now trying to render me all the assistance she could ; and in the chapter descriptive of Emelie I shall give in detail all the history in connection with this very remarkable circumstance.

It is quite unnecessary as well as inexpedient to state what this trouble was. Suffice it to say that I have received most valuable assistance from Emelie, and everything she has told me regarding it is true.

By way of resuming the history of my experiences with other untoward spirits, I must refer to a circumstance which occasioned me no small amount of trouble. A gentleman with whom I was deeply interested in business matters resided in another country, and his home was nearly six thousand miles away from England.

\* In my then unenlightened condition thus was the reason explained for this communication being sent me, but it was really my mother's duty to give Emelie this mission.

Naturally I was very anxious to know what he was doing and how our business was progressing; hence I was in the habit of asking Emelie to pay him a visit, read his mind, and bring me back her report.

In order to understand what Emelie actually did, it is necessary for all clearly to realise that the spiritworld is not a material world. Spirits have no material bodies to drag about with them, hence they know neither time nor distance. Time is lost in eternity, and with regard to distance (space) the simplest method of explaining how a spirit treats it is to say that to wish to be in any place is sufficient to establish a current of connection with that place which instantly draws it there.

Emelie, before executing any journey to my friend, would for a few moments look around the spiritual horizon to see what spirits were about, and when she thought the coast clear would tell me that she was going. Suddenly the medium would become limp, and her head fall to one side. In this position she would remain for about twenty-five seconds, then she would immediately resume the same attitude she occupied previous to Emelie leaving her; thus I at once knew that my request had been complied with. Emelie would then in her own peculiarly charming way report whatever information she had obtained.

On the face of it this must appear very absurd to an uninstructed reader, but in reality such is not the case, and there is nothing even remarkable about the entire performance when one is able to approach it in its true light and understand the conditions under which it was done.

First of all, we have a supernatural agent at work with no material body to bind it to the earth, and possessed of properties completely beyond the present comprehen-

sion of finite man. This agent, being an immaterial and invisible existence,\* wills herself to a particular place for a definite object, and this alone can she do, because, curiosity not being one of her inherent properties, she only executes the work which she was requested by another to perform. With her space is annihilated, and in the infinitesimal fraction of a second she is at her journey's end, because through the operation of certain laws governing spiritual existences the magnetic nature of her condition literally draws her where she wishes to be, for the attraction is there : and having no material body to retard her movements, she travels with the velocity of thought. She then clearly reads what are the thoughts in my friend's mind—only so far as our business is concerned, because such property is one of the most important attributes of a spirit, and is absolutely essential to its well-being in order that it may adequately perform its duties—and in an equally short time is back again. The entire operation is very simple, and most easily explained ; it only requires one to understand and be willing to grant the conditions under which it is done. In fact, all through this abstruse study it is essentially necessary to accept everything spiritual as being done under conditions spiritual.

The next consideration was the state of affairs which the absence of Emelie created in the condition of the medium. It was that of a medium under control with the controlling power absent, and consequently presenting an opportunity for any other spirit to step into the vacancy and then attempt to assume the control.

I have stated in a previous chapter that (during our sittings we were always surrounded by a throng of worth-

\* The true nature of spiritual and eternal substance will elsewhere be explained.

less spirits, whose home until the end of time is around the earth, who were maddened at not being allowed an opportunity to speak through the medium, and hence determined to obtrude themselves and seize the control whenever an opportunity presented itself.

Is it to be wondered at, then, in spite of the precaution exercised by Emelie, that on numerous occasions we were subjected to this annoying intrusion? No doubt they were watching Emelie just as closely as she was them, and, considering her brightness in a gloomy region amongst shady spirits, they had a distinct advantage over her.

This certainly was a danger I never anticipated, but was one from which we suffered for some considerable time, until we attained a condition when it was no longer necessary for Emelie to visit my friend in order to read his thoughts, but when a current of connection was permanently established between the two so that my friend's thoughts actually came across to her to be read; because thoughts being spiritual in their nature, and a sympathetic union having been established between Emelie and my friend's mind, the current of information was easily passed between the two. However, the state of affairs now confronting us was such that all our communications were more or less interrupted by adverse influences, and I was compelled to be constantly on the look out for obtrusion by any of my quasi-friends. I was in no humour to bandy words with these uninvited and unwelcome tenants. At first, in my desire for peace, I was in the habit of treating them as gentlefolk, and asked them politely to retire. Some did so forthwith, but others, bent upon trying conclusions with me, only responded to my courteous remarks by advances of a nature more or less objectionable. I then warned them that if they did

not at once depart I should be compelled to have recourse to more rigorous treatment. A few now felt convinced that they would be happier elsewhere, but others stolidly held on to the end. Such being the case, without saying another word or feeling the least qualm of conscience—for I had but lately undergone a severe schooling—I firmly and frequently applied the wet handkerchief to the face of the medium. In numerous instances the shock of the first application so upset the balance of my recalcitrant visitors that without further opposition they vacated their position, while the residue would writhe and splutter, but by steadiness and frequency of the application I always in the end coaxed them to withdraw.

I was informed that I should ruin my medium ;—bah ! for such pandering advice. I took my own counsel, and ruined the attempts of all competitors, supernatural and invisible though they were.

It is not my intention to weary the reader by a recapitulation of my experiences with the adventurous and evil-disposed, determined inhabitants of the lowest regions of the spiritworld, for they were all more or less of the same nature, but in no respect to be compared with the bold and powerful effrontery of my late antagonist.

The gentlemanly bearing and fixed resolve of one, however, deserves a passing notice. On several occasions Emelie described to me a spirit who had made it a point of being always present at our meetings, and she informed me that probably we would have trouble with him. Nor was she wrong in her surmise, for on a certain evening he presented himself boldly in front of Emelie, and stated that it was his intention to control the medium. Emelie informed him that such would not be allowed, and for the time being this answer seemed to satisfy him, for he then retired, and during the remainder of the evening

stood in front of a bookcase. At our next sitting he was present as usual, and we were informed that he had a determined look upon his features as if he wished to tell me something that he considered of importance, and that was causing him no little anxiety. Presently he made advances to Emelie, and told her that if she did not allow him to control the medium with her sanction then it was his intention to make an attempt to do so forcibly.

He informed Emelie that he had had been a medical student, that he had known me well in life, and that he had some very valuable information to impart to me upon the use of chloroform ; also, that he wished me to publish a pamphlet upon the subject, which he would dictate to me. Emelie seemed to hold a long conversation with him, and then reported the same to me. He would neither give his name (possibly he could not), nor tell Emelie what it was that he wanted to say, but continued his objectionable advances. I then came to the rescue, and informed him very pointedly indeed that this was private business, that no spirit other than Emelie was ever allowed to control, and that if for one moment he attempted to do so when Emelie was absent, I should mete out to him the same summary treatment which I had to so many in the past. When he perceived how determined we were that he should not control, he expressed regret at having caused us annoyance, and forthwith vanished from the scene.

It was a melancholy affair, in truth ! Here was a poor earthbound spirit with an intelligence probably above the ordinary of such spirits ; one who said that he had known me when on earth (?), possibly unable to give his name, doomed to live in a gloomy region and associate with none save those in a like condition.

Of course, it was very probable that not a word of what



he had stated was true, but if it were, he had evidently been closely watching the administration of chloroform, and had satisfied himself that he had some useful information to give to the world upon this subject. He refused to impart this information to Emelie, and of course I could not allow him to control, the consequence being that he lost his opportunity, and had again to turn his steps into outer darkness with his mind still uneased. It is as well, probably, that he did so, for the fact of his being where he was proved that whatever he might say was not worth listening to. At the last meeting held in July of that year Emelie informed us that we were not yet by any means at the end of our fighting ; that although my late opponent could never himself directly confront me again, yet so spiteful and malevolent was his disposition that he had actually suborned a number of the most degraded and strongest-willed evil spirits to be found in this region, and that now she saw the dark form of my later adversary away in the distance with a gleam of hatred and defiance in his face.

"Nor is this all, Dr. Scott," continued Emelie, "for standing in front of him, and extending as far as the medium, is a long line of desperate spirits, each one bent on controlling the medium. If one is beaten the next will immediately step into his place and make another attempt, and so on until they either succeed in their efforts or you give up the contest in disgust."

Such was not, certainly, very encouraging information, and I asked Emelie if they all resembled my former opponent in the nature of their evil properties, to which she replied : "Very nearly, but that does not matter ! Don't lose heart ! if you have beaten him you certainly can all these ; it is just a matter of time and patience, and will be a trial of your faith and fortitude, and help

to prepare you for the important work you have to discharge."

How we ended a struggle which lasted eight months the reader will learn all in good time, but for the present I have an interesting event to relate which it may please some people to call a coincidence. Call it what you like—we shall not disagree upon that point; but as I am satisfied that it was a description of an occurrence that was really true, and at the same time very probable, I am going to relate it.

The month of August found all my family away at the seaside, and none of them was very sorry to escape from the enervating influence of a city during this oppressive month. Of course, the medium required rest and change, so it was arranged that she should remain with the family for the entire month. I did not join my wife and children until the end of the second week, during which time no sitting was held, and I found the medium very much improved in all respects by the rest and change.

A few days after my arrival we held a sitting, when everything went off very smoothly, Emelie observing that she saw no spirits around—referring to my late unforgiving foe and his myrmidons; thus we expected to enjoy an uninterrupted course of pleasant conversations.

At our next sitting, held in the lodgings, we were informed that there were several spirits around us, attracted evidently by Emelie's intense brightness. One more determined than the rest made strenuous efforts to control the medium, and for some time held his ground most defiantly. The handkerchief, however, was more than he could withstand. When asked who he was, Emelie replied to the effect that it was the spirit of a man wearing only a pair of trousers and a red shirt, with a broad-brimmed straw hat upon his head and a revolver in his belt. He

would not give any name, and seemed to be a house spirit.

This unpleasant surprise upset all our calculations. Some nights after we met with a still more determined opposition from another spirit, and the contest was long and obstinate; but even this one could not tolerate the rude surprise to which I treated him. This spirit was that of a big man on horseback, dressed in the uniform of a cavalry soldier, all slashed and braided, with a sword hanging at his side. He also was a house spirit—by this is meant a spirit who was constantly in the habit of visiting that or any other particular house. Times and again this irrepressible intruder was to the fore, but I kept my eye upon all his movements, so that eventually he also retired from the scene in despair.

From the time when the first of these two resolute strangers so unceremoniously encroached upon our privacy until our return home each sitting became more and more crowded with spirits, until a dense throng had permanently collected around the medium. Emelie informed us that all the spirits in the neighbourhood had congregated in our near vicinity, and were astonished at once to learn that a means existed by which they might possibly be able to communicate with man on the earth, and that each and every one of them was anxious to do so. Annoyance on their part at being thwarted was clearly evidenced during the remainder of our stay at the seaside. All kinds of noises were heard from various parts of the house, so that we felt no regret when the time arrived for our return home.

Owing to the term "house spirits" being applied to the two above-mentioned visitors in particular, I felt curious to know who had been the occupant of the premises previous to our tenancy. As the result of careful inquiries

upon my part I learned that the last tenant had resided there many years, and had left but a short time previous to our arrival. I was informed that this individual had two brothers; one had emigrated to Australia or New Zealand, and had never been heard of since; the other had joined a cavalry regiment, and had died or been killed many years previously.

Evidently here were these two spirits very frequently near their relative on earth; the one dressed in the garb of an emigrant, and the other had assumed the habit of a cavalry soldier, for spirits, by reason of a certain power they possess, are able temporarily to assume any form or shape they desire in order to make themselves more easily recognised by their friends on earth—or was it a coincidence?

We earnestly hoped that on our return home things spiritual might once again run in a smooth groove. So much for our expectations, but what our actual experiences were it will be my duty briefly to record. It certainly is not my wish to pursue this subject *ad nauseam*, but it is absolutely necessary to refer to it in some measure in order to acquaint the reader with the exact nature of the adverse circumstances under which we struggled, as well as the trials we had to bear, so that he may be in a position to appreciate fully the satisfaction with which we hailed the termination of our troubles, also the remarkable way in which it was brought about.

We were vaguely under the impression that there might be a probability, when we held our next meeting at home, that my old opponent might have gracefully retired from the scene of his late defeat; that time might in some measure have toned down his ire and hatred against us all, and that possibly he might have bent his footsteps elsewhere in search of other adventures. Such, however,

was not the case, for as soon as Emelie assumed control and was able to speak, she informed me that this spirit was in a very similar position to that which he had occupied five weeks previously. The same diabolical expression was upon his dark countenance, and the ranks of his sable warriors were increased by the addition of new recruits.

It has already been stated that when once an evil spirit has been unmistakably overcome and wedged out, as it were, that same spirit can never again return and annoy or tempt his former opponent and conqueror. To explain the reason why such is the case would be to broach a huge subject and one which is quite beyond the intention of this work, hence I shall at present limit my remarks upon this point to the observation that the temptation of man by evil spirits is an absolutely necessary part of the plan of salvation, and to whatever degree it is allowed is essentially due to the eternal, inscrutable justice of the Father, and to accomplish the great and omniscient object had in view. Such was the case now ; unable himself to return, my late opponent had done the next best thing he could in order to have his revenge upon me. Time had no influence over his eternal properties : indeed, it had given him greater opportunities to increase his preparations and augment his band of picked gladiators.

The knowledge of what was awaiting me exercised not the least influence over my determination to prosecute this investigation. So far had I advanced and so far had been able to repel all intruders, and I had resolved and was now ready to have it out to the bitter end. The only effect this information produced upon me was a slight feeling of nervousness at the beginning of a sitting, for I was always somewhat uncertain who my opponent might be or what form the attack might assume, but when once

the business was well under way then I was never wanting to the occasion.

It is my intention to relate only the first and last conflicts in which I was engaged with these countless though invisible foes, and for the rest I think a brief and cursory reference will suffice.

My irrepressible and indomitable antagonist, having waited so long for my return in order to settle matters with me, was evidently intent upon resuming hostilities as soon as possible, and I doubt not that he had selected the most powerful and finished of his champions to throw down the first gauntlet.

Barely had Emelie given me a little warning of what was coming, and injunction to hold firm to my resolve not to tolerate any interference, than there was a sudden cessation of her remarks, and I saw clearly from the medium's face that the first encounter was about to begin. I pulled my chair close to the medium, kept my gaze intently upon her face, and had my hands ready to stop any movement that she might be induced to make. My wife also on all these occasions was near me, as well as another very useful friend—a glass of cold water. Such was my equipment for nearly eight months, during which time, without any intermission, I was engaged at every sitting striving with my implacable foes for the mastery.

The first battle proved a long and stubborn affair, lasting nearly two months. The champion selected to do honour to this occasion in downright obstinacy and viciousness was her predecessor's equal, but certainly inferior in power, dash, and boldness of attack, for I should say the latter was most exceptionally endowed in these respects. This spirit was that of a tall, dark woman with repulsive features, deeply pitted with small-pox,



and a resolute look upon her face. She possessed the medium very powerfully, but from the very commencement she was handicapped, for I gave her no chance whatever to play any fiendish tricks. This she soon perceived and tried to divert my attention, but having a shrewd idea that something dastardly was intended, I treated all such attempts with silent scorn.

On the first occasion she maintained her position for nearly two hours, and despite all my efforts, handkerchief included, I could not get rid of her. It eventually became a question of who could wear the other out, and as we both were playing a deadly game, full well knowing what was in the balance, there was no inclination on either side to surrender. Most certainly I was not going to yield one inch ; if I had remained there a week it would still have been the same. But knowing and seeing as I did that the efforts she was making were at a great expense of power, I purposely kept her at work, taunting her in various ways, for I could detect that her disposition was not one which could brook such treatment, hence the greater the strain upon her. By such means I made her completely exhaust her power, then seizing an opportunity while she rested, fairly worn out, I kept the medium's face well under the influence of cold water, and had the satisfaction of finally seeing her head fall to one side. Thus at the end of the first encounter I had beaten this champion out of the lists, and she had retired, as I hoped, never to return again.

At the next sitting, however, she presented herself as boldly and sprightly as ever, contested the ground with me every inch, backed up probably by the influence of all the surrounding powers of darkness, but all to no purpose and with the same result. Times without number she was there with a fixity of purpose which would have

been praiseworthy in a better cause, but by keeping my patience I held the field with greater and increasing advantage.

On one occasion she prevented the medium from going completely under control, for when Jane was in the act of going into a trance this fiend made a desperate attempt to force her entire soul out of her body, and I was astonished a few seconds afterwards to hear the medium shouting to me to bring her back again. This I at once did, when Jane told me that she had just undergone an awful experience, as she stood in front of her own body and saw herself sitting in the chair.

Later on Emelie informed me that an attempt had been made to take away the medium's life, but of course such a thing could not possibly be done by such an agent.

On another occasion the medium when under control got up unexpectedly from her seat, walked to my writing-table, took hold of a writing pen, dipped it in ink, and then deliberately stuck the pen fully half an inch deep into the muscles between the thumb and first finger of her left hand. The medium at the time did not flinch in the least, but the moment she came to herself she complained of the pain in the part injured, and asked how it had been done.

Once again, as I was sitting in front of the medium, when under the influence of this spirit, I noticed her make an attempt to put her hand into her dress pocket; immediately I seized the hand and put my own in instead, and drew therefrom a sharp-pointed pair of scissors, which no doubt this spirit had cunningly induced Jane to place there before coming into the room, with the intention of injuring her if possible.

Nor was this all that we had to put up with, for during the days between each sitting Jane was more or less con-



stantly under this fiend's influence, and caused us no small amount of anxiety from her erratic ways and altered manners ; but as we knew exactly the cause producing such a condition, we treated her with every kindness and consideration.

For two months this kind of duel was continued, and I wondered when it would end, for my patience was indeed becoming exhausted ; and had it not been for the suave but firm demeanour of Emelie, as well as her confident assurance of ultimate victory, I do not know how I could have kept it within bounds so entirely and for such a length of time under very trying circumstances. In the end, however, I wore her completely down ; she was game to the last, and died hard. She must have known from the first evening's encounter that she was fighting a losing game, but despite this knowledge she boldly and repeatedly renewed the attack, only to terminate in defeat on each occasion.

She was a worthy successor to her leader, indeed, in some respects his equal, and she spared no effort to carry off the palm.

No rest was allowed us, for as soon as this degraded spirit had been compelled to abdicate her position another immediately stepped into the gap, confident in his own power, and probably chafing at having been kept so long in attendance as a mere spectator. Emelie seemed to have lost all her power, and when she did occasionally control it was only for very short periods.

I have not the least doubt in my own mind that this persistent opposition was intentionally allowed in order to put my faith in the Godhead to the test ; that before being permitted to enjoy uninterrupted commune with powerful and bright spirits it was first necessary, by vanquishing the powers of darkness, that I should establish my title

to be admitted to such a unique privilege. At any rate, as the abodes of evil and frivolous spirits are nearer the earth than the regions inhabited by advanced spirits and angels, it was but reasonable that I should have to fight my way through them before I could get in touch with more exalted spheres and congenial spirits. Indeed, throughout the entire length of the conflict I cannot close my eyes to the fact that I was assisted by some invisible power—a power which made itself felt in many ways—and I was imbued with the inward conviction that success would crown my efforts.

The two foremost foes beaten, it was a matter of no great difficulty to master all the succeeding intruders. Each spirit in rotation, when we came to close quarters, I found possessed of less power and adroitness than the preceding one ; and, further, as each one in turn saw the previous representatives defeated and reluctantly compelled to retire, so that one naturally entered the combat with his prestige increasingly under a cloud, and became an easy victim to superior power. In course of time these delegates merely put in an appearance, and made no show of fight, but at my command, or in consequence of the over-stimulating influence of pure cold water, they were literally precipitate in their haste to escape. It was apparent that they had no relish for the work, and it required a considerable exercise of will power in the tail end of the army to summon up courage even to face the foe.

Still, these interruptions, insignificant though they eventually became, caused us considerable annoyance, and for many months absolutely nothing else was done but repel attacks from evil and worthless spirits.

At last the time arrived when it became manifest to the instigator of this organised obstruction that his tactics

must be changed if success had to crown his efforts. On every occasion upon which either he himself or any of his followers had actively encountered the enemy they had been beaten, and in consequence his long array of volunteers had now become discouraged, so that it was practically useless to continue the same mode of warfare any longer. The game of trying to crush my will clearly had not answered, nor yet had the one of tiring me out proved more successful, so like a shrewd general he ordered his "immortals" to centre their attacks upon Mrs. Scott, not forgetting to keep a sentinel posted near the medium to be ready for action whenever a fitting opportunity presented itself.

The real object my opponent had now in view, indeed the one that had been his aim from the beginning of the contest, was to force Jane away from my service, and all his efforts were now concentrated upon this one object. But the question which caused him a great amount of consideration was—how was this end to be brought about? and the means had recourse to were quite in keeping with the inherent qualities of his soul.

He caused Jane to be prompted to make numerous petty complaints, and do different acts of irregularity, contrary to instructions, with the deliberate purpose of compelling Mrs. Scott to call her to task. His intention then was to influence Jane to answer back in an unbecoming way, and thus eventually wear out the patience and forbearance of one or the other, with the result that Jane would leave. Unfortunately for the consummation of such a conspiracy, Mrs. Scott is of an equable temperament; and moreover, being warned by Emelie that this was the object in view, it was doomed to failure.

For some weeks this was the *modus operandi* of our warfare. I cannot complain so much of the serious

interference we suffered from as of the continual alertness it called for on our part lest some surprise might be sprung upon us when we least expected it.

The plans adopted by the agents deputed to do this kind of work undoubtedly were clever, and more than once I have been struck with the ingenuity of conception evinced and the subtle way in which they were worked out.

There were numerous instances in which I should never have known the intention in view had not Emelie previously informed me of it, for she could read their minds with the same ease that she could mine. I shall not, however, make myself wearisome by dwelling upon or even referring to the wily acts of these unfriendly prompters, but in accordance with my promise shall give a detailed account of the amusing yet annoying experiences we had with the last of these suborned emissaries.

One evening in the early months of the year succeeding that upon which I was first awakened to a knowledge of the occult, Emelie informed me that standing near my wife was a spirit of a very different type from any of those who had previously visited us. This spirit she said had been selected on account of the cunning she was naturally possessed of, and that we had to watch both her and the medium very closely. I was further informed that our new visitor, judging from the spiritual appearance she had temporarily assumed, had been a lady of position when on earth. In stature she was small and well shaped, dressed in the smartest of fashion, with a profusion of light hair, and a complete "get up" that was very attractive. She had evidently been addicted to gambling when in the flesh, and was now equipped for a race meeting, with her gaiters on and a pair of field-glasses in a case hanging at her side. As she made her *début* upon

the scene of what she hoped might probably be a successful campaign she gave utterance to the following expression : "These others with all their strength of will have failed, but I bet I'll win. They have tried open warfare with this stubborn fool, but I am going to try cunning."

This gay spirit led us a merry dance for a month of days, both when Jane was under control as well as when she was going about her household duties in her normal condition. But as we had been apprised of her nature and intentions, we were always on the alert, and kept our lamps well trimmed.

To give this reckless adventuress her due, she was as cunning as any old fox, and never during the whole month did she flag in her efforts to spring a mine upon us. She did not work openly by interfering at any of our sittings or opposing us in any way, but still she was never absent therefrom, always keeping in the background and lying low as it were, waiting for an opportunity, and then suddenly and unexpectedly she would exercise her cunning in all manner of ways which were at once amusing as well as most annoying. She certainly left no stone unturned to satisfy her exacting commander.

The diversion and even merriment she afforded us acted as a tonic after the heavy warfare in which we had been so long engaged, but to our sporting visitor it could not have been anything but disappointing to find all her efforts greeted with levity when she intended them in sober earnest. It is but fair to her, however, to state that she was ever cheerful, not unfrequently joining in the laugh at her own expense, and in some respects she conducted herself as all that was left of a lady who had been. A pitiable spectacle indeed to find such a one in such a region and in such bad company !

It will suffice, I think, if I give one instance of the way in which she exercised her craft. It was a remarkable example of the power which some spirits have at command.

It was my invariable custom every evening about ten o'clock to have a jug of water and a glass brought into the dining-room, and it was the duty of the housemaid to execute this standing order. On a certain evening at that hour Jane as usual brought them in on a salver and placed it upon the sideboard. She then took hold of the glass, and as she was doing this Mrs. Scott asked her a question. Jane turned round to face Mrs. Scott with the glass in her hand, but did not otherwise move her position. While the girl was so standing and my wife speaking to her, the glass suddenly shot out of her hand, travelled about three yards in the air—Jane clutching at it—fell at my wife's feet against the fender, and broke into pieces. I happened to be in the adjoining room professionally engaged when I heard the sound of glass breaking, followed by loud laughter. As soon as possible I went into the dining-room, and Mrs. Scott related to me what had happened. She stated that she was actually looking at the glass when it was jumped out of Jane's hand, and that the latter did not move her hand in the least. It then travelled in an arc-like course, coming straight at Mrs. Scott, a distance of more than three yards, and broke into pieces against the fender. Jane had absolutely nothing at all to do with it, and was as much astonished as ourselves at the occurrence.

At first this account occasioned me some astonishment, but subsequently I felt deeply annoyed to think that any spirit should be allowed to utilise whatever power it might possess to do such a thing. Indeed, for some days this spirit had been similarly occupied upon the

bedroom ware—juglets, basins, glasses, &c., literally falling to pieces where they stood whenever Jane was about.

Next evening I made it my duty to inquire of Emelie the meaning of all this nonsense. The answer I received was that it was done with the expectation that Mrs. Scott would scold Jane, and thus give her an opportunity to answer back, with the ultimate intention of making the position so acute as to leave the former no alternative but to give Jane her notice, or *vice versa*.

Emelie, moreover, informed us that this trickster finding that, instead of reproving Jane, we all made fun not only of this effort, but of all her previous ones, and that we in no sense viewed them as she expected we would have done, exclaimed, "It's all domino with me!" and retired from the contest.

Emelie was very curious to know the meaning of the word "domino" as here employed. I told her, and we all thought it a very characteristic expression to come from a gambler.

This evidently was the last card she had to play, and had probably been the one kept in reserve to throw down with emphasis when all other resources had failed. One can imagine, therefore, the bitter disappointment it must have occasioned this remarkably endowed spirit when the whole thing was treated as an immense joke. How she must have lost all heart for the work when she clearly recognised how futile all her plots had been to make the least impression upon either my wife or myself, so that it was not in the least astonishing that she should have retired with inordinate haste when all her devices had been completely exhausted and the foe remained even stronger than ever.

This was really the drop-scene terminating our prolonged play with the powers of darkness. I did not

then know this, but, tired as I was of such uncongenial work, still my determination was steeled against all encroachments and prepared to resist all attacks whatsoever.

What thoughts of bitterness and wounded vanity my victory must have occasioned my obstinate foe! He had literally been beaten at every point, and driven from the field. If one could but have seen with spiritual eyes and comprehended with spiritual understanding, what a sight one would have witnessed! Let my reader picture to himself a sleeping and for the time being an almost inanimate existence. Behind her, or in actual possession of her body, was a beautiful angel in the Fifth Heaven of happiness, power, and brightness. This angel, though physically speaking non-existent, was in reality unutterably powerful—powerful enough alone to destroy entire earthly armies, but the nature of her mission required that this power should be withheld—waiting with a calm smile upon her almost perfect features for the attacks from the perpetual foes of man. Close beside these two are Mrs. Scott and myself, absolutely in the dark as to what was going on around us in the spiritworld—so near at hand, yet so far away! Both perfect novices and tyros in such a warfare, and called upon to wage a conflict with the powers of hell, apparently only armed with strong free wills\* and the encouraging admonitions of Emelie. Then picture, on the other hand, a long array of dark evil spirits, eternally excluded from the presence of God, full of hatred for

\* How the life of the soul comes by its instinct of free will, and the subtle way in which it is developed into will power, will be unmistakably explained in their proper places when the plan of salvation as a whole is being defined. Lectures II. to IV.



everything that is good in man, and everlastingly bent on prompting him to evil, wandering restlessly about prosecuting a spiritual life in every respect similar to the one that engrossed their attention when on earth. Picture, I say, this cursed crew of grim, debased, debauched, but powerful spirits (will power only), standing in close array until their ranks are almost lost in the dimness of gloomy space. Each with hardened features set with cruel determination, and bent on victory over the powers of light and life. Behind these behold a leader ten times worse than them all ; maddened with previous defeat, gloating over a probable conquest, and yearning with the bitterness of gall to crush with his heel the neck of his former antagonist. No pity in such a leader ! no cry for mercy could penetrate his heart of adamant ! nothing, nothing but life and soul damned could satisfy the cravings of such a fiend ! Then the conflict, long, stubborn, and without mercy. One after another, on they came ; at one fell swoop thrusting the good power aside with a hatred begotten of jealousy and perdition ; possessing the sleeping form only to be at my throat ! As week after week such warfare was waged by fiends innumerable, imagine the dismay that baffled efforts and blasted hopes would inspire amongst such a godless throng. Cheered on and pressed forward by their saturnine commander only to meet their deserved doom, until finally, despite the imprecations and taunts of their grim chief, not one was found who would face the foe ; not a spirit among them all but with cursing lips and darkened brows slunk away into outer darkness and left their disconsolate leader alone—a pitiable object ! a melancholy spectacle !

I shall say no more, but leave it to be imagined what must have been his feelings.

## CHAPTER VI

### BRIGHTER DAYS

IN the last two chapters I have endeavoured to draw a faint outline of my experiences and adventures with unseen evil powers. Certain am I that everything recorded about these servants of darkness is well within the bounds of truth.

I trust also that something more than curiosity has prompted the reader to a perusal of these pages, because he must remember that there is just a possibility of himself being placed in a similar position, and called upon to undergo the same ordeal. At any rate, I feel convinced that there is sufficient in my experiences to give him a good idea of the nature of the evil spirits who are constantly around him, and what they are capable of attempting, as well as proving how each human being, assisted by free will and a good conscience, is able to overcome all such evil influences. If any person, however, has taken up this book only for a little amusement, and afterwards to scoff at its contents, then I pray him by all means to lay it down again. Not for one moment is it for my own good that I am writing these lines, not in anticipation of any monetary returns whatever, but for the benefit of man generally, with the sincere expectation that he will thoughtfully weigh the advanced information herein recorded explanatory of the future

that awaits him, and by contemplation thereon render his pilgrimage on earth happy and his future of eternity perfect. So far he has only seen the dark side of my experiences, but all that is now at an end, and the succeeding pages will contain matter which will more directly awaken his thoughts to a serious consideration of what he is, what he can be, and as a result of such what he most certainly will be.

I have explained the means by which we arrived at the identity of my late adversary ; at the same time, I wish it to be clearly understood that it is not my desire to associate any evil spirit inhabiting the spiritworld with any particular individual at one time an occupant of this world. It was purely a question of identity : there was the definite description given me by Emelie of the spirit that stood defiantly opposing her ; then there was the corroboration by the medium, who selected this particular photograph from amongst many others ; and lastly, there was the confirmation of this selection by Emelie herself. But, as I have previously stated, I was not the one who established the identity, for during the entire conflict I never saw any spirit, therefore was not in a position to give an opinion upon the subject. I am alone desirous of recording circumstances and events as I experienced them. Whoever he was, my adventures with that particular spirit were an undoubted fact, and must constitute a landmark for guidance to others placed in a similar position.

Before leaving this subject there is one point to which I should like to refer directly, and that is the way in which I was strengthened and assisted in this very singular conflict. I do not deny that naturally I am endowed with a strong will, but it certainly required something more than a strong will to achieve success against so many

and such powerful foes. It is the conscious knowledge I have that there was some superior, invisible power at my back during the many months' struggle which impresses me with the fact that such power could only have come from on High ; and the more I reflect upon my past spiritual encounter so much the more am I persuaded that the entire conflict was not in any sense of the word what might be termed an accident. It was a fight between darkness and light, evil against good, and I happened to be the earthly champion of the latter. Such conflict must have been for some important reason, at present unknown to me, or else why the need for it at all ? I am no Spiritualist, and I never courted this investigation. It is impossible that of my own power I should have been able, day after day, week after week, and month after month, to keep up my will and determination against such odds, and on most occasions calmly await the attacks of concentrated hatred as one does the dawn of day. Never for a moment did the idea of surrender strike me, although I was frequently at a loss to know how the struggle was to terminate successfully for me. My course throughout was steadily to press forward in this undertaking, regardless of all ungenerous interruption and malicious interference.

With the departure of my quondam sporting visitor, for whom I entertained the most sincere sympathy, I may say our troubles with evil spirits were practically at an end, although not really so. At any rate, that was the last we had of this godless crew : smitten hip and thigh, crushed, and literally wedged out, they could never return again. What little opposition we did encounter was from various independent spirits who are ever wandering about

athirst for sin in the region of everlasting wickedness and gloom.\*

The next few sittings we held were slightly interrupted by adverse influences, but none of any moment, and due to the fact that, owing to the repeated attempts at control by our former foes, and the evil influence resulting therefrom, Emelie was not able to take complete possession of the medium, because the magnetic influence for good had been so long broken. This absence of perfect harmony between Emelie and the condition of the medium other spirits at once perceived and did not hesitate to take advantage of by making attempts to control for themselves.

These repeated and desultory attacks somewhat interfered with the harmony of our meetings, but as little notice was taken of them, we gradually established a condition similar to that which existed previous to the visit of my friend.

It was about this time that Emelie said to me, "Dr. Scott, no spirit can ever again come near my medium, nor get possession of her, for she is now surrounded by a halo of power and light." Naturally I demanded to know what she meant, and she tried to explain as best she could. I gathered that, having overcome the powers of darkness by my own free will and faith, assistance had now been sent to protect the medium from further annoyance by evil and interfering spirits. This protection was manifested by a strong and bright power surrounding the medium, which being greater in intensity—hence, degree—than that possessed by spirits, they were consequently unable to penetrate.† It was indeed a sign of victory.

\* The light of the spiritworld is eternal in its nature, and is not derived from any material source.

† A law universally in operation in the spiritworld.

As the human mind is not at present sufficiently developed to understand in its true meaning such a wonderful and supernatural phenomenon, therefore no explanation that can here be given will clearly elucidate what had actually taken place. All I can say is that, halo or no halo, from that time forward until the present day no spirit whatever has controlled, or made any attempt to control, the medium, except Emelie; and when she was past being of further service to us she introduced a successor, by name Clarissa, who now alone controls. Great numbers of spirits have endeavoured to do so, but without the least sign of success. Emelie, however, was of such a loving and retiring nature that she always avoided talking about herself, so that no information was forthcoming from her upon this point, hence it was not until my introductory interview with Clarissa that I was informed of what was being done in certain quarters with regard to our medium—but all in vain.

Probably it is as well here to describe the last attempt that was made by obtrusive spirits to control. These roving spiritual idlers, perceiving through our broken magnetic circle that there was just a chance for one or all of them to steal a march upon us, naturally congregated around the medium in a dense throng.

It was evident that they had laid their plans to make one final effort to control while the chance remained. Despite Emelie knowing the condition that obtained, she most willingly volunteered to go a message for me, which would necessitate her absence from the medium for some seconds, a thing she had not done for several weeks. Before starting out she requested me to keep tight hold of the medium's hands, for during her absence strong endeavours would be made to withdraw them, and thus,

the sympathetic current having been broken, intruders would step in and control. I held them in a firm grip until Emelie returned, but it was apparent that what she had said was true, for no sooner had the medium become limp and her head fallen to one side than strenuous efforts were made to free her hands. These efforts were not successful, but nevertheless they created such a state of affairs that on Emelie's return she had some little trouble in getting possession again.

The above was the last attempt of the kind that was made, and indeed it was the last effort of any nature whatever apparent to us that was ever made to control, and I state that if any have been attempted unknown to myself, they have all signally failed.

All interference with and opposition to the harmony of our meetings being now at an end, we entered upon a course of most delightful conversations with Emelie, and through her with several of our friends and relations who within late years had passed over.

Many remarkable things were told me, both in connection with my business affairs and my private life. To me, however, by far the most interesting portions of our conversations were those referring to the future life, existence in the spiritworld, the missions of spirits, and various other points pertaining to the soul's hereafter, which were of a most absorbing nature. With the assistance of Clarissa, I shall offer a few explanations upon these subjects when I have completed the history of my experiences as far as it is my intention at present to record them.

It was not to be expected, during the persistent opposition we encountered, that Emelie could turn her attention to any subject of interest to us, nor yet had she an opportunity of developing the latent powers of the

medium. As soon as such was at an end, however, we commenced in earnest to hold meetings which were most engaging and instructive. Sometimes they were of a very beautiful and even sublime nature, and, abstruse though they were to the human mind, Emelie always explained them in a lucid and intelligible way. The mode she had of expressing herself in broken English, at times at a loss for a word to explain her meaning, gave a relish to our interviews, as also did the gentleness of her manner lend a charm which has left an indelible impression upon our minds.

Emelie had now commenced the practice of writing with pencil on paper, through the medium's hand when under control, so that frequently she would compose charming little notes to those of our family circle who happened not to be present.

The medium, under the guidance of Emelie, also developed this power to a remarkable degree when not under control, with the result that in time we did not hold sittings so frequently, for I was thus able to carry on a conversation with Emelie without being compelled to have recourse to them. On such occasions, when I wished for information upon any subject, or about any person in particular, I was in the habit of addressing Jane and stating the nature of my question, for I was fully aware that Emelie was always with her, consequently would know what I said.

I had never to wait very long for an answer, for in the matter of half an hour or an hour Jane would hand me a piece of paper, or I would find one upon my writing-desk, with the answer written thereon.

Not unfrequently I experienced considerable trouble with the medium. Never from the very commencement has she taken kindly to the business : although possessed



naturally of such remarkable qualities, yet she never has appreciated them, and even to this day places no reliance whatever upon what she says or does, and only laughs at us for being so credulous. It must be remembered, however, that Jane, being a true and unsullied medium, is always absolutely unconscious of what transpires at our meetings, therefore she has not the satisfaction of knowing anything except what she is afterwards told; still, in other respects she is more than compensated for this loss.

As soon as Jane began to develop any new phase of mediumistic power, and she became aware that it was a further departure from the normal condition, she steadfastly opposed it, and for weeks would give free play to her will, and refuse to do anything to oblige me or listen to the promptings of Emelie to follow her instructions. In consequence of this obstinacy many interesting communications have been lost. Her power of clairvoyance, also, was being steadily developed. At first she would tell us the various sights she mentally beheld, but in time she set her foot down, and, although frequently seeing strange spectacles, yet she took not the least notice of them, and tried to persuade herself that her imagination was responsible for it all.

As time went on, and our interviews became increasingly absorbing, we had applications from many of our friends to be allowed to be present at our weekly sittings, but for the most part our numbers were limited to the family circle and one or two relatives. Some of our friends, however, were occasionally invited to be present at our gatherings, when the enjoyment they experienced, and the unexpected things they were told, about which it was impossible that Jane could have known anything, always resulted in their asking permission to repeat the treat at an early date.

There was nothing in our sittings to frighten even a child. An arm-chair was provided for the medium ; I always sat immediately on her right side, my wife on her left, and the other members of the company present in a circle in front of the medium, and the gas was turned down to a subdued light. There was no singing of hymns to spirits—earthbound or otherwise—for all worthy spirits are in a transitional state, under subjection, and atoning for their sins committed on earth. If any prayers were offered up they were done so mentally. There was no active ebullition of magnetic gas in the way of shivering, shaking, or hissing. For about one minute after the medium sat down all was quiet, and then the sweet voice of Emelie was heard in broken accents : “ Good evening, Dr. Scott ; good evening, Mrs. Scott, and to you all.” Everything was conducted in a most refined way. It was simply a drawing-room gathering, and one would have imagined himself conversing with a well-informed German lady rather than with a formless visitor from the eternal regions temporarily in possession of the body of the medium, and, however difficult it may be for man with his very restricted mental faculties to appreciate, apparently capable of exercising the various senses and properties of that medium.

Still, it must almost inevitably be the case, when spirits are actually in control of a medium, and employing their different senses, that these senses for the time being greatly circumscribe the spirit in possession. Nor yet can it be clearly grasped how the sense of vision is utilised when the eyes of the medium are necessarily closed. Indeed, in every respect the condition is essentially different from that enjoyed by spirits in their normal free state—always it is the same to them. In the advanced world in which they live there is no change

from light to darkness ; night and day are both alike, and they see with a spiritual power of vision wholly incomprehensible to man. The spiritual existence partaking as it in a measure does of the conditions manifest in and governing the eternal one, thus spirits do not see the sun or any material light, and are in no sense dependent upon it ; indeed, they may all be considered lights in themselves as quite independent of the eternal light of space. Walls, doors, and roofs do not constitute obstructions to them ; having no material eyes, they cannot see matter as it really is, hence spirits do not either see or feel in a way that man does. (It is as easy for a spirit to travel underground or through matter as it is in free space,) but until the spiritual condition is thoroughly and intelligently explained, as well as reasonably and consistently accounted for, it is extremely difficult to appreciate that the above statements are true, nevertheless, they are simple when understood. It is somewhat a source of wonder to thoughtful spirits that people on earth should be so sceptical about them and their properties, because everything they do seems to them the only natural thing to do. (Hitherto man has been purposely kept in the dark on all matters concerning the eternal condition, but such are now about to be revealed to him for a great and just reason.\*)

Business was invariably discussed first, as a matter of course, and then the conversation drifted into different channels, always interesting. Emelie was ever ready to impart knowledge, and the questions I plied her with were legion. Two hours would thus while themselves away we scarcely knew how, and when the time came to end our visit to dreamland we were always sorry to say good night to Emelie, as indeed she was to us.

\* Author's note, November 1905.

Strange as it may appear, there is always a tendency to appreciate inadequately what has been told one at a seance, so that in the course of time, unless the conversations are kept up and the subjects repeatedly gone over, one comes to disregard what one has been told by the medium. Such can only be due to the knowledge one has that the information received comes from invisible sources, thus there is nothing tangible upon which to fix the mind. The condition is one entirely new to man, and he has yet to be educated up to it. Hitherto his perception has been inalienably concentrated upon the material condition, but in his advance he is about to develop powers previously dormant and unknown.

Whenever I expressed doubt or dissent from Emelie, she told me that it did not in the least matter to her whether I believed or not; whatever I did would not interfere with her mission, which she was discharging to the best of her ability. With regard to myself, she said I had been privileged to be called upon to do certain definite and important work, that whether I did it properly or left it undone was a matter for myself alone, that I was a free agent and could do as I pleased, but that if I would only wait I would see whether what she had told me was correct or not. She would say to me in such pathetic tones, "Dr. Scott, I do not come to tell you what you want to know, but what I see."

For the first year or so we had to live on faith, and had no opportunity of verifying the statements made by Emelie. The time eventually came, however, when we had proof of the correctness of her observations, and then we were all very much astonished.

If my reader will but consider carefully all that is herein stated about Emelie, I am sure that he will see that it was utterly impossible for her to tell a deliberate

lie, for such would have been inconsistent with the reality of her position. Here we have Emelie inhabiting a region where nothing but pure love prevails, where there is no sin, sorrow, sadness, or pain; no thought upon any subject but knowledge or ignorance of it, and where her sole aim and object is to atone for her sins committed on earth, which she is doing by faithfully discharging the mission entrusted to her. The better she does this so much the quicker will her advance be from sphere to sphere, until eventually she becomes pure and spotless, and, being thus freed from all taint of worldliness and sin, she has accomplished the purpose for which the spiritworld was arranged, so far as she is concerned, and is received into the abode of the Heavenly Father. There are no evil spirits in that region of the spiritworld where Emelie dwells, hence there is no temptation to sin. One deliberate lie would be sufficient for ever to blast her chance of advancement, but the very idea of her doing such a thing is an utter impossibility; and, besides, no mission is ever given to any spirit unless that spirit is worthy of it.

After I had completed my early apprenticeship in this advanced research, and no further interference was to be anticipated from surrounding spirits, we regulated our proceedings more in accordance with our opportunities and requirements.

For several reasons we considered it most advisable to hold our meetings once a week, upon a certain evening set aside especially for that purpose. Wednesday was the day decided upon, and as soon as this became somewhat known among our friends it was surprising how many of them casually visited us upon that day. Sometimes also on Sunday evenings, instead of going to church, we held sweet communion with advanced powers

beyond. No business was ever referred to on these occasions, but our conversation was limited to religious topics, and I assure my readers that we derived more real benefit than might have been the case had we listened to the diatribes of a didactic, though really theologically ignorant, preacher.

Whilst on this subject I may observe that since I have learned what I know now to be the exact reason for the presence of the life on earth, how depressed I have sometimes been to hear from the pulpit the so-called orthodox constructions put upon various different questions relative to the present and future existence, and how I have more than once yearned to occupy such a position, so that I might explain to man the naked, unvarnished, beautiful truth upon all points of the utmost importance to the eternal soul. I can confidently assure my fellow men, however, that the time is surely coming when I shall be able to give clear and vivid explanations, founded upon faith and a logical basis, of such of those mysteries as now deter the doubtful man from believing in the Godhead and in eternal life.

It will probably be remembered that when my sons' bedroom was upset I summoned the three servants into the room. Through this incident, and the knowledge by the other two that Jane had in some way or another taken a leading part in the seance that was held in consequence, they led Jane a somewhat miserable life in the kitchen. As a result of this she became considerably depressed, so that I deemed it advisable to get rid of them both. When their successors were duly instituted into their respective positions Jane was still very suspicious and even frightened lest they should get to know that she was a medium. All kinds of devices had to be resorted to in order to keep this fact dark, with the inevitable

result that we were sometimes landed in peculiar positions. These I shall not refer to, but when Jane was in the full swing of seeing visions at any moment, or when for a few seconds her head would drop, or when a tapping at the window, or a knocking in the wall, or a step along the landing, or a rap at her bedroom door took place it naturally filled her with alarm lest the others might notice them, but she always managed to run the gauntlet very well.

Let no one imagine for a moment that my house was haunted—nothing of the kind—for when I explain what a haunted house really is the difference will at once be apparent. The presence of a medium so highly developed in my house was well known to surrounding spirits, and they, probably in consequence of being denied control, did what they could to annoy her; but for the most part the noises they made were only audible to Jane through her clairaudience. If, however, as sometimes did happen, the other servants heard anything, Jane was always equal to the occasion with an evasive explanation.

Of the thousand and one things Jane has seen clairvoyantly none will ever know anything, for she took no notice of them at all, declining to allow herself to develop properties different from those possessed by other people.

One day my wife informed me that Jane had seen my father, at which I was much annoyed, for he had promised me not to appear again. I questioned Emelie upon the subject, and the answer she gave me was quite in keeping with the ease with which she always explained an intricate point. I demanded to know the meaning of it, for although I was always glad to hear from my father, yet I most emphatically drew the line at apparition.

Emelie explained the incident thus: "Dr. Scott,

suppose you and Mrs. Scott had been standing behind Jane when she was upon her knees dusting the carpet, might it not have happened that you would have stooped forward and asked her what she was doing, or some such question?" I answered that it was not at all unreasonable or unlikely that I might have done such a thing. Whereupon Emelie replied: "That was exactly what Captain Scott did. He was conversing with me behind Jane, leaned forward to look at her, when Jane happened to turn round, and being clairvoyant she saw him."

It was quite useless to try and catch Emelie at fault in anything. Times out of number have I endeavoured to do so in every way I could think of, but always in vain. From her first appearance upon the scene until the occasion when she gave me her last look of ineffable love she never contradicted herself once, and in reply to any question of mine about things she had previously told me she always with a smile gave the same answer as before, almost in the same words, and implied a regret that my memory was so short. Her remarks on such occasions were expressed in the most considerate way, although she knew perfectly well the reason why I had asked such and such a question over again, so that eventually we understood each other so accurately and I placed such implicit reliance in her that it never entered into my mind to doubt her.

It has already been stated that Emelie frequently went messages for me which entailed travelling what man considers long distances, and infinitesimal though the time was that she took to cover several thousand miles, still she had sufficient opportunity to notice things on her journey. On one occasion, upon her return I noticed that she was sad and depressed, so I asked her what was the matter. She told me that as she was gracefully



floating through space over the ocean she had seen a man all alone on an iceberg : he was tall and dark ; his appearance was wild and haggard, and he was dressed like an Englishman. She stated that she was going to watch him, and would inform me of what happened to him. Some time subsequently she remarked that she had visited him more than once, and that he had died in great distress. His body was lying upon the lowest ledge of the iceberg, and behind him were lofty peaks of ice. He was silent all the time she was present, but when dying he muttered " Mon Dieu ! mon Dieu ! "

In the course of our many beautiful conversations numerous things were told us of interest not only to ourselves in particular, but to the world generally, and as an instance of such I shall relate a scene that was described to us. It was one of four of a similar kind which it was our privilege to have depicted to us : it was the glorification of my mother.

It would not be of interest to any one were I to enter into an account of my mother's work of redemption in the spiritworld ; sufficient if I say that she had discharged her duties in such a way as to merit eternal reward. In a condition of spiritual perfection and spotlessness she had been permitted into the presence of the Father, and in consequence had partaken in a degree of the glory that was in His countenance.\*

Glorified angels, as a rule, never leave their exalted abode, and nothing whatever is known of their doings. Whenever they do absent themselves from what is called " heaven," it is either at the express command of the Father or at their own request, and then only on very rare and important occasions. My mother, being

\* See " Theocosmia," part i. chap. x., " The Power of God."

glorified, was now coming in all her majesty to bid us farewell for ever, or until we join her.

This sitting took place in the month of August. Emelie at its commencement had but little power, and spoke in a voice almost inaudible, the cause for which became fully apparent a little later on.

It would be drawing near to nine o'clock ; darkness had gradually gathered in, and Emelie seemed to be somewhat strange in her manner and language. For some time not a word was spoken, and I took hold of the medium's hand to try as it were and stimulate into activity the magnetic current, which I thought might possibly be accomplished by contact, and Mrs. Scott held the other hand. In a few moments I felt my hand begin to vibrate in a most pronounced way ; gradually this increased to such a degree as to astonish all present. Emelie then began in tones bristling with magnetism, indicating that the influence present must have been very powerful indeed, for I had never seen her do such a thing before.

"Dr. Scott, I see a countless number of very bright angels congregated together [pause] ; they are now dividing themselves into two lines facing each other, separated far enough apart to leave a wide passage-way between them. This passage, though straight, is not horizontal, for in the distance it takes a beautiful curve upwards until it is lost in space. They are now preparing as if for the reception of some angel of importance."

"Is some one coming here ?" I inquired.

There was no answer for a few moments ; then suddenly the medium sat straight upright in the chair, bowing her head and shielding her face with her hands, and Emelie began :

"It is your mother, L— B—, I now behold ; she is

glorified, and is coming down the avenue formed by angels, but she is still an untold distance away. She is gracefully approaching you in all the majesty of her exalted position, and the attendant angels are bowing their heads before the brightness of her presence. Oh, Dr. Scott! could you but see her now, could you but for one moment exchange places with me, you would witness such a spectacle as human eye never gazed upon. Glory! Brightness! Happiness!—words utterly fail to express the dignity and splendour of the scene. Could you combine in one person all the properties making pure love perfect, you would still be far short of arriving at an idea of what I now behold. She is here now, looking upon you all with intense satisfaction. She has now placed her hands upon your shoulders, Dr. Scott, and desires you to look up into her face [pause]. She has now left you and visited every one present, addressing a few words of comfort and love to each [pause]. She is again in front of you, and says, ‘My son, I have beheld the countenance of the Great Eternal Father.’”

During a stillness which could almost be felt she remained in our midst for some minutes, and then sped her flight to realms undreamt of by man and inexpressibly beyond human imagination, there for all future eternity to dwell in the presence of her Lord.

With an effort that was apparent to all Emelie began, “Dr. Scott, did you not feel the influence of her presence?”

We all admitted that we felt the impressiveness of the occasion; indeed it was impossible to do otherwise.

When my glorified parent had retired all the magnetism in Emelie seemed suddenly to disappear, and the medium, who sat upright in the chair, constantly bowing her head

during the time that my mother was present, all at once became limp.

I asked Emelie if she were bowing to my mother. "Of course, Dr. Scott!" was her reply. "You on earth can form no idea of the great honour it is to be glorified. Every angel present, indeed every spirit far and near, is bowing before her brightness, which is so intense that none can look upon her countenance."

It was in truth a most solemn and impressive occasion, one fit to move the heart of the most sceptical. It was impossible even to doubt the genuineness of the information. Not the very minutest detail was wanting to assist us in forming a true idea of what Emelie was describing to us.

But little more was said during the sitting, save the pointed observation by Emelie: "Dr. Scott, my mission to you is gradually nearing its end; soon you will have no more need of my services."

"When you leave us will your turn have come to be glorified?"

"Certainly! My work in the spiritworld will then be finished."

As I have already stated, four of our relations have visited us separately after glorification. The description given us of the visit of each one was very graphic. All were more or less similar upon the whole, varying only somewhat in details.

I prefer to make no comment upon the above incident, but simply to add—whether my mother or the other three were glorified or not, the fact still remains that none of them have ever visited us since, whereas they were frequently in the habit of doing so previously, and it is now a year and a half since the above described visit took place.

In the foregoing sketch it has been my endeavour to give a brief but accurate account of the final visit to the earth of a soul who, having attained to a condition of perfection in the spiritworld, has been able to complete the purpose for which the earthly test was instituted, so far as that particular soul was concerned. Whilst upon this subject I think it will not be out of place to refer to another event of peculiar interest that occurred about this time—it is the “passage over,” written by herself, of one who had devoted her life to good works.

One evening when Emelie was talking to us in her singularly beguiling way, and had just informed us that sojourn upon earth was not life at all, but mere existence, she suddenly observed: “Dr. Scott, immediately outside our circle I see that there is a very bright angel, who evidently wishes to communicate something through me to somebody present whom she seems to know.”

I told her that we left it entirely in her own hands to act as she thought fit in the matter. Then after a pause she continued: “She gives the name of Miss H—— [describing her appearance], and she tells me that she was intimately acquainted with one of our circle when on earth.”

No sooner had Emelie made this remark than a certain lady present exclaimed: “Oh! I knew her very well before she died, and shall be extremely pleased to hear anything she has to say.”

I should like to observe that this lady had been distinguished by her good life and the acts of Christian kindness she had performed, and her death a year previously had been deeply lamented.

Emelie described this angel as being extremely bright and beautiful, and floating or balanced above her head was a crown, in appearance resembling gold, thus

denoting that her work had been well done, and in consequence thereof she had been signally honoured. Presently Emelie went on :

"This angel is now kneeling in front of you [indicating the lady present who knew her]; she has placed her elbows upon your knees, is resting her head upon her hands, and is looking up into your face."

Again a pause ensued, to be broken by Emelie : "She has something to say to her friend—was I willing to allow this angel to speak through her ?"

After obtaining consent the following is what was said : "Message I have none, but what I have to say to you is that everything here is 'love,' far beyond even the ideal I formed when on earth. My dear, I tell you that I am often with my sister [giving her name], and she feels my presence, but cannot hear me speak. I am also very frequently with our friend Miss R—— ; tell her I am going to my glorification. Dearest, I am now in a very hallowed sphere. I can sum it up in four letters of your alphabet—'love' ! My work here is done, and now I go to look upon the countenance of my Heavenly Father. All that I can now say to you is—continue steadily with the work you have in hand."

This visitor then assumed an attitude of prayer, and presently Emelie informed us that she was about to speak again.

"I would imprint a kiss upon your cheek to give to our beloved ones, but you would not feel it. I do thank you very much, Mrs. Scott, for this permission I have to speak. I have never, since passing over, spoken audibly to any one on this earth. I am sure if you will allow me before my glorification—which is near at hand—to write of my ascension I will not intrude myself, as I have the permission of Emelie. She is all that is described of

her—very beautiful. I would so much like the story of my ascension given to my friends.”

I then asked her if she had anything to say to me, to which she replied :

“What more would I say, sir, than that God is Love?” She then departed, and has never visited our circle again.

As soon as we recovered from the little surprise occasioned by the sudden presence of Miss H——, the lady who had been acquainted with her when on earth observed : “If ever I had my doubts about the truth of this revelation I have none now, for I am absolutely convinced that it was Miss H—— who visited us. Her attitude, her mode of speech, and the names she mentioned are so correct that none could have imitated her so exactly.”

Before leaving us it was arranged that Miss H—— should have the use of Jane’s hand on a certain day, at a fixed hour, to write about her passage over. Accordingly, at the time appointed Jane went into a room, and in the presence of Mrs. Scott and myself her hand wrote the following. All the time Jane had her face turned to one side and a vacant expression upon it.

“This history of my ascension is dedicated for the benefit of my dear sister and friends. My dearly beloved ——, it is not at all needful for me here to state to you again the history of my death, which is too well known to you. Of course I quite well know that many who will read this would have liked better if I had done so as a sort of proof that it is I who am writing, but, dear, to you it is not necessary; and I am not writing for the advancement of Spiritualism at all, only a message of love to my dear ones to whom I am unseen, but not *vice versa*. My darling, by the time this comes to you

I shall have gone to look upon the face of Him whom we have loved. So, thanking Dr. Scott and friends, also the medium for the privilege of communicating with you, I shall now give a brief description of my ascension, and when, as you thought me dead, I had only entered into life. I know not how I left my body behind ; without any wish or thought or desire, I found myself in spiritland of the First Sphere, which is just much the same as earth, in consequence of all earthbound spirits abiding there ; and, dearest —, there were two most beautiful spirits there beside me, one on either side—these are what we call angels on earth—smiling at me with such love in their faces ; and, dearest —, sister of my heart, I had no desire to come back even to you. My wish was to go straight up to my dear Lord, but the spirit on my right hand, whose name I have learnt since is Felicie, told me that I was not finished my work quite, and until that was done I would not be permitted to see Him. During this time, dear, we were ascending, having passed through two more spheres, of which the last one was brighter than the previous one. She told me here was the position which I had obtained, and she left me to ascend higher herself ; then, turning to the one who was still on my left hand, without asking I seemed to inquire what I was to do and where to go. Dear —, no one can describe to any one what spiritland is like. You know, my dear, how you and I have tried to imagine heaven, but all our most beautiful imaginations are as nothing to the reality. My spirit friend, whom I learned of afterwards was my guide when on earth, told me now her work was done, and that she must ascend to go to her glorification, and that it was her privilege to give me my mission, which she kindly told me had been done so well on earth that I would soon follow her, and,



my dear, it was just to help you all in your good works. Oh, my dearly beloved ones, how very often have I been with you all in your services and Bible readings, and also at your communions with the Father. Now, dear, I have had another call from Felicie ; it is that my work is done, and well, to denote which I am to go to look upon the face of my Lord. Now, my dearly beloved ones, you will never at any time have any communications with me whatever, until you have passed over the stream, and we join again at the feet of Jesus in reality where we have often and often knelt in faith. Teach always that God is Love."

Comment upon such a beautiful message is quite unnecessary. It must appeal with satisfaction directly to the soul of every Christian, and a thoughtful consideration of its contents will bring hope and comfort to the faithful sojourner on this world's highway.

As every incident recorded in this book is genuine, I have perfect confidence in the truth of the statements just made, and when I come to give an account of Emelie I shall in that chapter reproduce a verbatim copy of her passage over as written by herself, likewise that of Clarissa in its proper place. It will then be seen how nearly they all correspond with each other, only differing somewhat in particulars.

I trust that no reader, in perusing this book, is buoyed up with the expectation of learning anything about spirit flowers, or spirit drapery, or having related to him amazing adventures with materialised forms. I have nothing of such a nature to gratify him with, for in the spheres where my informants reside there are none.

There are no flowers, nor yet is there any vegetation of any kind whatever in the spiritworld. It is not a material world in any sense of the word, but is one composed of

immaterial elements of a nature far beyond anything that man at present has the least conception of. The garbs and other etceteras which spirits have the power to assume, in order to make themselves recognisable to man on earth through a clairvoyant, are of a nature exactly the same as themselves ; hence they are invisible to all but a clairvoyant, and to all they are intangible.

Materialised spirits my informants know nothing about ; nay, Clarissa smiled at the very idea of such, so that of information on these points I have none. What knowledge I do possess, and am most desirous to impart to others, is of a nature which will afford more real satisfaction, I am sure, than will details upon such frivolous points as the above. They are offensive to man's common sense and intelligence, and the very recital of them has greatly tended to cast ridicule upon Spiritualism,\* so that its votaries have become somewhat a laughing-stock to most sensible and thoughtful people.

As time went on and our conversations became more increasingly interesting, we gradually became aware of the fact that Emelie was slowly but surely getting more remote from the earth, and evincing signs that she was almost insensibly leaving us. When first her presence had been revealed to us she had displayed a marked reluctance to end our interviews, and frequently had told us what enjoyment our society afforded her. Then by degrees it was noticeable that our conversations were being curtailed, and although she was always happy in our presence, still it was evident that she had not the same intense desire to prolong her visits that she had at first displayed. She informed us that she was advancing

\* For an explanation of what so-called Spiritualism really is see "The Human Soul Revealed."

from sphere to sphere in accordance with the way in which she was discharging her mission, and that as she was slowly ascending so was she also becoming brighter and more powerful.

As each higher sphere is more remote from the earth than the previous one, so the attraction to the earth diminishes in proportion ; consequently, the inclination as well as ability to perform any work which necessitates a prolonged stay upon this world becomes less and less. Neither Emelie nor Clarissa liked us to feel that they were losing interest in our welfare, for such was not the case. The change which became pronounced in both was due to their more advanced condition and position, for each was getting nearer to heaven and perfection, which consummation cannot be obtained until every binding link with the earth is severed.

It is very reasonable to infer that such really was the case. The nearer they both approached the Seventh Sphere or Heaven, the nearer a spotless condition had they attained. Their ideas and inclinations had become more in sympathy and harmony with a pure and sinless existence than with the impure and sinful life led on earth, so they ceased to have any desire or even power to remain long upon the latter.

Although this change was noticeable alike in Emelie and Clarissa, yet the statement requires to be qualified ; hence it behoves me to add that from the Fourth to the Sixth Sphere it was increasingly perceptible, but only in the very slightest degree ; so slight, indeed, was the change that to a casual observer it might not be detected at all. When, however, the Sixth Sphere was reached a most remarkable alteration took place in them both, and as they progressed higher and higher in this sphere it became still more pronounced.

Such a change is not in the least to be wondered at if one will only endeavour to grasp the subject in its proper light.\* Spirits in whom there is any appreciable degree of brightness at all (for in this advanced world brightness is indicative of power, and is the result of faith and good works on earth,) are admitted in the Second Sphere, where at first they learn the duties and ways of their new life, and, if necessary, undergo a process of subjection in order to bring them into a condition which will fit them to commence atonement for their sins committed when on earth, which they accomplish by doing good works spiritually, frequently by prompting and helping man in every imaginable way, but quite unknown to him. A certain duty or mission is allotted to each spirit (what these duties are will be explained later on,) and as this work is performed so does each spirit advance upwards and onwards through the Third, Fourth, and Fifth Spheres. During the progress of a spirit through these spheres, he is, as a matter of fact, closely occupied with the work entrusted to him; and the change which in this last sphere is effected in his condition can best be explained by comparing it to the difference between an apprentice and an experienced journeyman in any trade. When, however, an angel is admitted into the Sixth Sphere his work is nearly finished; he has discharged his mission or missions satisfactorily in the eyes of the Omnipotent Power, and has thus atoned for all his sins and shortcomings on earth. What now alone remains to be done is for him to undergo a final purification. All the very smallest flaws in his character have to be obliterated, and in every respect but power he has to reach that standard

\* This subject will be somewhat exhaustively explained in its true and very advanced meaning in Lecture VI., "Atonement."

of perfection requisite for admission into heaven (in accordance with the promise made to this class of eternal souls before matter was created),\* for nothing but what is perfect can possibly be allowed into the presence of the Perfect One. This sphere is the "Hallowed Sphere"; it is the final resting-place of the faithful in Christ before being admitted into the Perfect Abode and beholding the Perfect Eternal Power. It is also the terminal point, or heaven, to all those who have done the utmost of good works upon earth, but who have failed to exercise faith, or, in other words, denied the Godhead and the mysteries.

From the foregoing brief reference to an extremely advanced subject I trust the reader may in a measure be able to appreciate the reason for the change, the complete change, that comes over an angel in the Sixth Sphere. It is not the same gradual advance which is noticeable in the lower regions; it is a sudden transition from a journeyman to a master, from one who does the work to one who orders it to be done; hence it must be intelligible to any thoughtful person that the change which overtook our two spiritual instructors was both radical and permanent.

The whole spirit had undergone a transformation. The language was studied and thoughtful, and at times great difficulty was experienced in framing sentences; knowledge of the past was in a great measure gone; all levity and traces of earthly habits, so apparent in the lower spheres, had disappeared; the features of the medium were made to assume a sadness and pathos that were distinctly touching, and rarely developed into a smile—for coming upon the earth, and hence amongst sin, was now

\* See Romans viii. 29, 30.

a painful experience. The angel certainly controlled the medium as before, but there was no longer any wish to prolong the interview beyond what the nature of the mission required, and the desire to return to the Sixth Heaven was persistent and repeatedly expressed. Besides, both Emelie and Clarissa became so powerful that any prolonged control of the medium was always attended by intense headache and subsequent nervous prostration.

The apparent loss of interest in the work by each one, so far as we were concerned, was manifestly perceptible. There was a marked disinclination or an inability to do or say anything unless expressly desired, and then only a bare answer was given ; and, finally, if the sitting were prolonged on purpose—as I more than once did by way of experiment—it would be ended by both Emelie and Clarissa pointedly informing us that they were compelled to go, for the attraction to their own sphere had become so strong that they could not resist it any longer.

Of course it was with great regret that we noticed Emelie so remarkably altered. At first it was quite incomprehensible to me, but in time I awakened to the actual position in which she was placed.

It was in consequence of Emelie becoming almost incapable of assisting us—not through disinclination on her part, but due entirely to her exalted position—that two of our friends on the other side (evidently sent for the purpose,) suggested the advisability of procuring a successor to her. It was with feelings of deep emotion that Emelie imparted this information to us, and we were much distressed at the news, though of course we could only rejoice when we knew that she was so soon to meet her reward.

I left it entirely in the hands of Emelie and her two friends to select a successor. Of course it was under-

stood that such a successor must be a faithful spirit similar to what Emelie was, and so it was some time before I was informed that they had procured one suitable to take her place.

I have never yet been accurately informed of the reason why Clarissa was chosen, nor of what her mission exactly is, but I know from several observations she has made that she was not selected haphazard, but had previously undergone a special training for this particular work. As I cannot for one moment persuade myself that this remarkable *dénouement*, so persistently forced upon me, is a mere accident, but am satisfied that behind it is written "design" in large type, so am I equally convinced that each new phase it assumes is the result of foreordination.

The first intimation we received from Emelie concerning her successor was one evening when none was present save members of my own family. Emelie seemed more at home on that occasion than she had been for some time past, and expressed her pleasure at the meeting being solely a family gathering. She then proceeded to state that her mission was nearing its close, and that it would not be very long before she would take her departure from us. Presently she remarked that our two spiritual friends had sent another bright spirit to take her place, for she was no longer of any service to us. This spirit, Emelie observed, was endowed with very different and stronger properties than she possessed; that among other qualifications she had the power of making the medium see visions clairvoyantly to a remarkable degree, and as a proof of such power she on the previous day had induced Jane to close her eyes, and then had given her a panoramic view of a room in which a certain lady was ill in bed.

I observed how very sorry we all were to learn that she was compelled to leave us, and that before accepting this other spirit in her place we must have her assurance that such substitute was a bright spirit, and that she professed the same faith in Christ as evinced by herself ; and, further, we must first obtain the consent of the medium to such an arrangement.

At our next meeting Emelie informed us that she had interviewed her successor ; that she was not so bright as herself, but being nearer the earth she would be better able to dilate upon what was being enacted around us in the spiritworld, and that she was an adept at business. Emelie further acquainted us with the fact that she had satisfied herself that her successor was a faithful spirit, and in all respects capable of carrying on the work already inaugurated ; at the same time she impressed upon us that we would find her very different from what she herself had been, and that our meetings would not be characterised by that homeliness which had been such a pronounced feature in the past.

It now behoves me to allude briefly to the way in which Jane treated Emelie. It was a most curious thing that, notwithstanding all the remarkable proofs she had of Emelie, her presence, her influence, and her power, as well as the numerous acts of kindness Emelie had done her, yet she would not believe a word we told her, nor a vision she saw, nor a line she wrote, although she knew well that this latter was done involuntarily, but attributed them all to her own imagination. Latterly Emelie had been considerably distressed at the ungenerous, thankless, and even ungracious way in which she was treated by Jane. This was evident at each of our sittings, when in sorrow she would tell us how utterly she had failed to make any impression upon her medium. It was sad to



contemplate that Emelie had really done us such favours, that the time of her departure was approaching rapidly, and yet her medium was the reverse of respectful to her. Such being the case, Emelie interviewed her successor, with the hope that she might, by writing a note to Jane, have some influence in persuading her that her treatment of Emelie was not what it should be. As a result of this interview Jane was impressed to write the following lines that afternoon :

"I am Clarissa, not Emelie. If you will permit me the use of your hand I shall be able to tell you much for your own good as well as that of many others. You are very foolish not to develop your great gifts more than you do. You do not know how highly you are favoured by your present control ; indeed, you ought every day of your life to lift up your heart in thanks to our Great Mediator for the glorious gift He has given you. I tell you emphatically that all is well. You have seen with your own eyes how bright Emelie is. I, although advanced, am not in any way near her in brightness. Verily she has done her work well, fulfilled her mission almost. You are highly privileged indeed ; among the hundreds of mediums I have seen there is not one privileged as you are with so bright a control. Believe everything you hear and see spiritually. It was I who touched you on Saturday and gave you the message. This I have done at Emelie's request. Do not think that I have transgressed at all. Yes, you will go to — with Dr. Scott. I myself see it very clearly.—CLARISSA."

At a meeting held on the evening of November 14, 1894, Emelie introduced her successor. I never remember her being more beautifully pathetic and even melancholy than she was on that occasion. Throughout a short, desultory conversation her depression was apparent ; then for a

considerable period nothing at all was said. No doubt during all this time Emelie was trying to pull herself together, so that she might be able to make the observations which were causing her so much sorrow and regret, and, after one or two attempts, she began in a voice trembling with emotion :

"Dr. Scott, if it is your pleasure, I will allow my successor, Clarissa, to control the medium to-night. I feel deeply the very idea of parting from you ; we have had many loving conversations together. I have done my best to help you, and with your faith in the Divine Mediator you have greatly assisted me. If I have been of any service to you, I am amply rewarded, for the time of my departure is shortening rapidly, for my mission is nearly finished. I think it advisable that you should make the acquaintance of Clarissa before I leave you, so that you may know who she is, and that she is the very one I leave in my place, and then you cannot be deceived. You will find her a perfect lady, as indeed she was when on earth. She will be precise and polished both in her manners and speech. You will in time discover that she is able to do wonderful things, far more than I can. She will develop my medium's clairvoyance to a remarkable degree, and in all respects I think you will find my successor equal to myself. She, being nearer the earth, will be able to acquaint you with affairs of the earth, just as I have been able to impart to you heavenly ideas."

"We deeply regret that you must leave us," I responded. "You have made an indelible impression upon the minds of all who have heard you, and as for ourselves, to whom you came more particularly, the parting, the very thought of parting with you, is most painful. Still, as it is to your own profit and advantage

to do so, we are quite willing to accept any successor you may select, having full confidence that you will not appoint any spirit as substitute unless you are perfectly satisfied that such spirit will continue to propound the same religious views that you have declared, namely, belief and faith in Christ as the only means by which mankind can ultimately be admitted into the presence of the Heavenly Father."

Emelie amply assured me upon this point, and with a promise to return in a short time she gave place to her successor.

I cannot here put on record, in words adequate to the occasion, the intense sorrow we all felt at this the first parting from our beloved Emelie. What had not my wife and myself undergone aided by her skilful guidance? Had she not ably piloted us through innumerable difficulties and dangers which are inseparably associated with those who have dealings, dangerous dealings, with the occult? Had not our faith in Christ been strengthened by the advanced information she had disclosed to us upon many points affecting the welfare of the human soul? And now we had arrived at the beginning of the end! How much we should all miss her! What a gap would be left almost in our family circle which none other could ever fill! Brave, faithful spirit, well art thou worthy to enter into the joy of thy Lord!

Not many moments after Emelie had taken leave of us we noticed a sudden change in the facial expression and attitude of the medium. Presently we perceived that she was bowing to each of us individually, and more profoundly to myself. Of course I returned the salutation, when in a clear, well-bred, purely English voice—quite different from what we had heard a few minutes previously—the medium began :

"Good evening, sir! I am Clarissa, and have been appointed by Emelie to succeed her in this mission—that is, of course, sir, if such is agreeable to you."

To which I replied: "Since it is inevitable that we must lose our beloved Emelie, we are most pleased to welcome you, having the utmost reliance that in selecting a successor Emelie would not recognise any in whom she had not the most implicit confidence."

"I thank you, sir, for the kind expression you have made use of, and beg to assure you that I shall do my utmost to carry on this beautiful mission in a way worthy of its importance."

Then resuming: "I believe you are Dr. Scott?"

"Yes," was my reply.

"Well, Dr. Scott, you do not know what a remarkably bright angel Emelie is, how good and kind she really is. I tell you, sir, in all my wanderings since my passage over, and I have visited very many seances, I have never seen such a bright spirit before. You are indeed highly privileged in being at all permitted to hold communion with such an advanced power."

"I admit that, Clarissa; and, what is more, I am at a perfect loss to understand how I should have been thus favoured, and to whom I am indebted for it, because I assure you that I never courted it, and that it was literally forced upon me against my wish."

"Dr. Scott! Emelie was entrusted with this mission direct from Christ, so that you are indeed highly honoured."

I here expressed my utter astonishment at her words, and demanded to know if she also had received her mission from the same source, to which she replied:

"Emelie has appointed me her successor, and in doing so has carried out the command of the Divine Mediator."

After a pause she continued : "I tell you, sir, your revelation is widely known among so-called Spiritualists, and they have done their utmost to find out who Emelie is. You have no idea how well known and how much spoken about it is. Spirits innumerable have been sent from various parts to try and find out something about her, and control your medium. I myself, as I have been standing near Emelie, have seen different ones arrive ; but as soon as they dared to presume to approach within a certain prescribed distance they were hurled back by the terrible power surrounding her, and each individual one of them baffled."

This astonishing remark by Clarissa elicited from me the following observation :

"You surprise me very much indeed, Clarissa. I had not the least idea that anything of such a nature was being enacted behind the scene. Emelie has never referred to it in any sense, but she has casually alluded to the fact that Spiritualists were exerting their utmost to discover who she was."

"Ah ! She is of such a lovable nature ; she did not wish to cause you pain or annoyance."

I then proceeded to tell Clarissa briefly about the severe conflict I had gone through. She replied : "Yes, I know all about it. I have seen mediums under his control, and am fully aware of the kind of spirit he is."

I then remarked in response to another observation she made about it being time she departed, and was I agreeable to accept her in lieu of Emelie ?

"Certainly ! I welcome you with pleasure, but my conditions are that you acknowledge the same faith in Christ that Emelie has always done, and that you allow no other spirit whatever to control the medium save yourself."

"Yes, sir. I, like Emelie, acknowledge the Divine

Mediator as the only means of salvation, and by faith in Him alone is it possible to behold the countenance of the Heavenly Father. This I shall continue on all occasions to impress upon you. And in the second place I promise you that no other spirit shall ever control the medium. She is surrounded by a halo of intense brightness, so that it is impossible for any to get near her. I am a bright spirit, but only a spirit, therefore not nearly so much so as Emelie, for I tell you, sir, she is the brightest angel I have ever seen. Being located nearer the earth than she is, I shall be able to show my medium many things that will happen, both what I see myself and what are given to me. In order that the medium may know me, I shall show myself to her to-night."

After expressing to Clarissa the pleasure her visit had afforded us she departed, first having shaken hands with each one of us.

In a very few moments Emelie again controlled, and began to talk in her usual style. We were all most pleased to hear her familiar voice once more, and we told her that however satisfied we might be with Clarissa, still our affections would always be centred upon herself.

The foregoing related experience was most interesting in more ways than one. There was the expressed sorrow of Emelie at leaving us, and the reluctance she evinced in doing so ; then a brief period in which the medium was not under any control, as evidenced by the collapsed condition she suddenly assumed, and by the head falling to one side, to be followed almost immediately by her becoming once more erect. The position that the medium previously occupied—one of ease and grace—was forthwith changed to a posture of dignity ; she sat upright in the chair, with her head erect, so that her entire mien was altered to one of apparent stiffness. The face, from

having a sweet smile upon it and the mouth slightly open with the teeth exposed, became set, and all the soft lines in it were obliterated. Then there was the act of bowing to each one of us, and to myself in particular ; and lastly the change in voice and mode of speech, from the charming broken English of Emelie to one of correct pronunciation, just what one would expect to hear from a well-bred, highly educated lady. Everything was so different as to leave no doubt in our minds that the influence then controlling was not the same as the one a few minutes before. The first impression which this complete change made upon us was not a pleasing one, and we forthwith appreciated the correctness of Emelie's statement that we should not find her successor the same as herself. There was an absence of ease and freedom, so that one felt that he also must assume a correct manner and mode of speech when conversing with such a distinct personality. The conversation which followed was carried on in a stiff and formal style, and the topics dwelt upon as well could leave no doubt in our minds that we were then communing with a complete stranger, who in this introductory interview was assuming her most correct and drawing-room manners.

Perhaps some of my readers at least would like to know whether Jane did or did not see anything that night, therefore I shall relate what happened.

As Jane absolutely took no interest whatever in anything that was told us, and never even listened when we conversed upon this subject, we had ceased to relate our experiences to her, so that on this occasion we did not mention at all that we had interviewed another spirit, and of course we studiously abstained from referring to what Clarissa had said about showing herself that night to the medium. Had we done so, in all probability Jane would

never have told us anything about it. However, next morning Mrs. Scott drew her out, and the following is the account she received in response :

"A short time after I went to bed I saw a bright light immediately in front of me, very small at first, but it gradually increased in size until it seemed to fill the entire room. In the centre of this light I saw two figures very clearly : that on the right hand was an extremely bright one, and I knew at once that it was Emelie, for I had frequently seen her before. On the left was the other figure, very bright, but nothing in comparison with Emelie ; it was that of a lady with brown hair and brown eyes, remarkably good-looking, and wearing a brown dress which assumed the appearance of a princess robe, in one of the button-holes of which was a white hyacinth. For some minutes these forms occupied their respective positions ; presently the figure on the left bent over me and smiled in my face, then the whole vision gradually faded away."

I do not purpose at present giving any detailed account of the remarkable powers of Clarissa ; they were quite different from those with which Emelie was endowed. From a worldly standpoint they were infinitely greater, and have been of considerable assistance to me, so that I shall be very sorry indeed to part with her.

I have already stated that all advancing spirits have missions to perform. The one at present being discharged by Clarissa is evidently connected with my business affairs, hence it is almost needless to add that she knows human nature to the core. The purport of such mission requires that she should be able to see into the future, so that any advice she might give would thus be enhanced in value, for she could see results before the events took place. Of course I do not and cannot expect the great



majority of my readers at present to grasp this subject fully, because they are completely ignorant of the fact that a new age and dispensation are upon them, and this book is but to pave the way for a general advance in knowledge of the great unseen, immaterial world.

Let me place my readers in my position ; then they can imagine my feelings when I was told by Clarissa months beforehand that I would sell certain property I possessed, and for so much, and that such and such individual would be the purchaser, when at the time she made this statement I had not the least intention of selling that particular property at all.

It required an enormous amount of faith to credit such information, yet it came true in every respect. I cannot, however much I should like, make others a party to my private affairs, or I could relate remarkable prognostications such as the above. The information Clarissa gives me, when I ask for it, is not of the same nature as any one would receive from the person or persons about whom he was interesting himself, for the latter would have to be guided by what such individual or individuals told him, and draw his own conclusions therefrom, always uncertain ; but my informant reads the mind—the emporium of real intentions.

More than this, as the power of a spirit's mission develops this to man abstruse property in a remarkable degree and in previously undreamt of directions, so in the case of Clarissa, and indeed of the thoughts of the medium without known assistance from Clarissa, whenever persons to whom their attention has been previously drawn are talking about my affairs they are magnetically attracted to them—for a current of sympathy has been established—and they are able, if they wish, to learn what is being said ; and I could relate some strange and

amusing experiences in this respect, but such is not the object for which these pages are written.

From the aforestated ramification of this advanced form of magnetic power a strange and anomalous condition is created. One knows what such an individual has in his mind when his tongue possibly gives expression to the very opposite, and one is informed how a certain undertaking will turn out when as yet it is only in its initial stage.

As in no sense of the word would it be just to others if one man alone were so highly privileged, to the detriment of all with whom he was brought in contact, so it stands to reason that my advantages in this respect were limited in their compass as well as duration. They were only allowed to me for a certain clear and well-defined reason, and as soon as the object in view had been attained they were withdrawn.

Not for a single moment would I credit any spirit with properties he does not possess. Whatever power any progressing and atoning spirit temporarily enjoys has been bestowed from on High—from the power of the Holy Ghost\*—for a certain reason, to accomplish a particular result, and only in the direction indicated is this power of any service, and as the circumstances of the case require so is it increased or withheld. Thus, sometimes the simplest things happen which I would have given anything to know about beforehand, and yet not a word has been mentioned concerning them by Clarissa. Frequently have I asked her the reason why she has not informed me about certain things, but the only answer I receive is, "It was not given me to see." On the other hand, both Emelie and Clarissa, when telling me things

\* This subject is fully treated in Lecture I., "The Nature and Properties of God."

that are going to happen in my future life, but of which at that particular time I never had any idea, use the words, "It has been given me."

An instance of the above, I consider, would not be out of place. On August 30, 1894, Emelie said to me : "You will soon decide about leaving England, and going to join your friend," at which information I only smiled, for I had not the least intention of vacating a good position and a happy home. The conversation continued, and I asked the question, "Do you know how long it will be before I decide to go?"

Answer : "I do not know time, but it has been given me not any more than ten months before you arrive at a decision to go."

On June 27, 1895, I was in receipt of certain information from my friend which made it absolutely necessary for me to leave England for good. The communication I had received from Emelie had nothing to do with my decision, yet her words had come true to three days.

Again, it must not be imagined that spirits have the power to alter what is going to take place, or that, from being informed beforehand by a spirit that a certain thing will happen, one can prevent it. Nothing of the kind ! Emelie frequently remarked, "I do not come to tell you what you want to know, but what I see." Thus, if the nature of a spirit's mission calls for knowledge of the future, then power is allowed that spirit to see into the future, and thus be assisted in the future conduct of his work in connection with his subject on earth (under the spiritual law of "Decision"). This property, of course, is only allowed to spirits working missions.

Important events in every man's life assume magnetic

shapes, which certain spirits are able to see more clearly than others, and it is in consequence of these events being thus shadowed out that they can be seen ; hence it is impossible that they can be altered, or by any foreknowledge be prevented. Do what one will, still these events come about in the most commonplace way, almost unnoticeable in the ordinary run of everyday life, and when they do take place one is frequently disgusted that one has been so astonished at the information tendered perhaps six months beforehand.

Again, great events in everybody's life stand out pre-eminently in his life chart, but the filling in of the smaller incidents which lead up to or follow the major acts are left in a great measure to the individual himself. The foreknowledge is certainly mentally helpful in a considerable number of instances, for it furnishes one with a kind of guarantee—that is, if one is capable of utilising it.

Associated inseparably with this foreknowledge is always a doubt upon the point, and notwithstanding the fact that information tendered concerning myself comes true—because such is the special mission of Emelie and Clarissa—still I live expecting that the next event predicted may prove to be a mistake. My position is a peculiar one, both negative and positive. My human nature and free will say "No" ; my conscience and conviction concerning the source from which my informant comes whisper "Yes." It is the inability in some cases and the great reluctance in all instances which the earthly adapted thinking powers of man have to appreciate what is told him from unseen and unknown sources which makes the study of the occult a difficult undertaking to grapple with. In time, however, the particular powers of the brain, at present dormant, which can

appreciate this, to man, abstruse condition will be developed, and then the entire subject will be a comparatively easy one to understand.

All through this investigation an exercise of faith is necessarily required, and this virtue in numerous individuals is distinguished by its absence. Seeing is the only way of convincing a great number of people. With such there is no credence unless the special sense of sight be impressed. Such types of humanity cannot possibly be expected to lend anything but a scoffing tongue to any explanation that may be forthcoming on this subject. However great may have been the proofs, and however convincing the results, still from such a class one invariably hears a remark to the following effect: "When I see for myself then I'll believe, but the evidence you bring forward is not sufficient to convince me." There never can be any convincing this type of soul—one cannot change an eternal property!—but I shall be able, before exhausting my knowledge upon this highly important question, to explain clearly how it happens that there are sceptics in the world.\*

Whilst upon this topic I cannot help alluding to the very numerous instances in which the prognostications of spirits are quite incorrect. Such must necessarily be the case under the very peculiar circumstances which obtain, and is due to various reasons which can only be appreciated by one who is thoroughly conversant with the powers in operation in the conduct of the spiritworld, and in the remarkable connection that exists between spirit and man. However, one of the causes commonly met with is that of listening to, then heeding, the remarks

\* Lecture IV. "The Manifestation on Earth of Eternal Instinct."

of any unknown spiritual informant. Present-day Spiritualism lends itself to this practice, with the inevitable result, for when once a man has acquired knowledge of the occult, no matter how limited, he is naturally anxious to learn more about the hidden secret ; hence, in his dense ignorance of the real nature of the eternal properties possessed by the unseen existences immediately surrounding him, he listens to all comers—bad or indifferent. It is this curiosity to hear what each idle spirit has to say that leads man astray. Still, in a sense he cannot as yet be blamed, for he is quite ignorant of the fact that he is doing the very thing which he ought not to do.

As there is a reason for and an explanation of every important statement made in these pages, so it is my duty to make everything as clear as possible to the reader as far as this work demands.\*

It has been previously stated that good and evil spirits do not mix in the spiritworld. At death man has finished his period of probation, for the test is when the eternal uncreated soul is confined in a material body, so that what he is in life such will he be after he has passed over. All those who have done good when on earth, and whose motives and intentions have been in any degree honourable and right, no matter how limited their opportunities may have been, after death meet with a just reward, and are at once conducted to the Second Sphere or beyond it. They are then provided with the means by which they are able to work their way through the different spheres until they either become glorified or not, according to their faith or want of faith in Christ when on earth; at any rate, all are in a state of happiness equal to their

\* Author's note, November, 1905.

expectations. It is a *sine qua non* that every spirit before being able to advance shall possess some brightness, even though it be scarcely perceptible. This brightness, if present, can be fostered so that by the performance of good works spiritually it in time increases in volume, until in the Sixth Sphere it reaches its limit of radiancy. As the brightness of a spirit is so is his power and spiritual position. On the other hand, those who have done evil when upon earth, whose motives and intentions have been selfish and opposed to brotherly love, no matter whether prince or peasant, meet with a just reward of their actions, and as dark earthbound spirits are consigned to a huge region until the end of time. They are then in hell, for this is hell in its real condition. Here these spirits wander about, ever anxious to prosecute the same evil actions and lead a similar kind of evil spiritual life to that in which they indulged when in a material condition upon the earth.

These evil spirits must necessarily have denied Christ in life, because belief in Him requires an effort to follow His example, which from their dark spiritual condition and the region they occupy it is evident they have not made.

The question now arises, How do these evil spirits pass their existence? The simplest answer to this is to repeat what has just been stated—doing all kinds of evil things, principally prompting man on earth to transgress divine and human laws in every way imaginable. They are literally the evil thoughts which ever and anon force themselves into the human mind. When in their wanderings they meet a pliable subject they thrust their poisoned barbs deep into his soul. They never abandon their purpose, but do their utmost to make him ten times more a child of hell than they themselves are. When, however,

they alight upon one who is impervious to their promptings they move on, always intent upon doing evil. When interviewed they cannot be relied upon to speak the truth on any occasion whatever. They certainly are capable of clearly reading the mind of any questioner, but are also addicted to giving answers in accordance with the ideas and hopes then uppermost in the minds of their interrogators. When questioned upon the divinity of Christ of course they emphatically say "No!" It is impossible for them to say otherwise, for as they never knew Him in life through faith, so are they completely ignorant of Him in their present abode—nor yet do they miss Him. This latter observation applies with equal force to frivolous spirits of the Second Sphere, and to those bright spirits who, through the absence of faith, had denied Christ upon earth, but otherwise had led good lives, and in consequence of such good works alone—not their religion—have received the reward of their actions. From the foregoing observations, then, it will be seen how great the danger is of allowing any unknown spirit to control a medium.

After my introductory interview with Clarissa she was a constant visitor at our meetings. Emelie always controlled first, to be followed by Clarissa; then Emelie would once again visit us, in order to leave her influence with the medium. We were much charmed with Clarissa, and our conversations once more became very interesting and instructive. When Emelie informed us that Clarissa was a splendid business adviser she certainly spoke the truth, for from the date of her introduction until her ascension into the Sixth Sphere she never showed a weakening in this respect. There is really nothing to be astonished at in this. The difficulty in the past has been to obtain any reliable information about the spiritworld



and all that concerns it, but now man has reached a condition when it is absolutely necessary for his soul's welfare, as well as his material progress, that some certain information upon this abstruse subject should be given to him ; hence these disclosures.\* The clouds of uncertainty and obscurity which veiled it in the past are about to be blown away, and man is being permitted, as far as his limited material powers will allow him, to satisfy himself, not only of the reality of such an existence, but of its absolute necessity to the plan of salvation. Wonderful as the spiritworld may appear to a finite mind, still when understood it will be found to be worked upon a sound and rational system, and perfectly adapted to the requirements of the eternal souls who inhabit it for the time being.

I have already stated what the nature of Clarissa's present mission generally is, and the assistance her advice has been to me, but I must not forget to mention one important fact which always will weigh heavily against any information obtained from spiritual sources. I refer to the complete ignorance of time, and I may add of distance, which always comes pointedly to the front during conversation with a spirit, and in the proper place it will be explained why it is that a spirit knows no time.

Man seldom considers what a complex subject he is, and still less has he been able to appreciate what "mind" is. He generally infers that ideas and impressions originate in his own brain, whereas they are promptings from without, which merely pass through the brain, and in the passage through leave their impressions. If he

\* In accordance with the first principle laid down by Eternal Justice regulating the material test to which all eternal souls must submit.

thinks upon the subject at all, he recognises that his conscience is some inherent virtue of his own, some mental property, when in truth it is the influence of his guardian angel. He is under the impression that the world's progress is due to man's own inventive powers, whereas it advances, and always has advanced, by revelation only, and it is quite impossible, when the situation is clearly understood, that it can do so in any other way ; and, further, it is for the benefit of the human soul alone that the world does progress.

Unlike her predecessor, Clarissa had great aversion to mentioning what spirits were around us, for by alluding to them or anything about them they were drawn prominently forward and into the magnetic circle, where they would regularly remain until the magnetic current which drew them into it was exhausted.

Clarissa was chatty and full of fun, for she had not yet divested herself of her earthly traits. She was happy in the extreme, and advanced rapidly from sphere to sphere. She was not much addicted to talking about the spiritual life until she was exalted into the Sixth Heaven ; then she very frequently referred to the superior nature of such condition.

She made the attempt on one occasion to mould the disposition of the medium after that which she possessed when upon the earth, so that we were surprised at the change which suddenly took place in Jane. Emelie, however, would not tolerate any such interference, and took such measures as to render another like attempt out of the question.

During the early months of last year she repeatedly told me to make a start at preparing to leave England, for she distinctly saw that my immediate future would be spent in another country. Despite the knowledge I

possessed of her power and goodwill, I informed her that it was not my intention to make the least move in the matter until I had received some earthly intimation that such was to be the case.

When I did receive this intimation, of course I was sincerely sorry that I had not taken her advice. She did not in the least reproach me, but said that my conduct was quite in keeping with my material nature, and that man was not constitutionally capable of relying implicitly upon the information of a spirit.

It may be of interest if I explain more definitely an incident which has already been briefly referred to. When I found it absolutely necessary for me to leave England for good, I determined to realise everything in the shape of property, &c., that I possessed. The house in which I dwelt belonged to myself; it occupied a valuable site, and I was to a certain extent anxious about the disposal of it. Clarissa did her best to reassure me on this point: she unhesitatingly stated that it would be sold through an agent, that it would bring a certain stated amount, and that she saw a particular name written in a bold, clear hand across a piece of parchment, which I took to be the conveyance deed. I did sell it through an agent, and my astonishment was somewhat great when one day the gentleman whose name Clarissa had seen written across the parchment called upon me, looked over the premises, and in the end purchased my house for the sum stated. Finally, when I saw in front of me, in the attorney's office, this gentleman's signature, exactly as it had been described, on a piece of parchment similar in size and shape to that told me by Clarissa, I admit being somewhat surprised. The attorney and another gentleman were present at the time. They both laughed at my evident hesitation, and it is probably as

well they did not know the cause of it, or they might have denounced me as having dealings with familiar spirits instead of bright faithful angels.

It is needless to dwell any longer upon topics of this nature ; suffice it to say that I was assisted in various directions by Clarissa, even to the diagnosis of obscure internal complaints.

The question has frequently been asked : What real good does communion with spirits do ? what real assistance do they render ? Of evil spirits and the idle and worthless class in the Second Sphere I say—none, but a very great amount of harm. For weighty reasons they are not given any missions, hence are not authorised or empowered to assist. Of bright and progressing spirits the answer must be a very different one, but no person has the privilege of communing with bright spirits or angels unless they be sent for particular purposes. So far as earthly affairs are concerned, practically no real or lasting benefit is to be derived from communion with any spirits whatever, for they cannot alter what is foreordained, and the foreknowledge, even if it can be relied upon, in the majority of cases does not influence one's free will in the least, but is apt to lead one into difficulties. Information upon heavenly and spiritual matters certainly can be obtained from good faithful spirits, but I know of no instance, previous to this one, in which it has been ordained that man should know more of the future than has been unfolded to him through other channels. The subject is a complicated one, and will be explained at length elsewhere.\*

As month succeeded month so did Emelie become gradually less able to be of service to us. The connecting

\* See "The Human Soul Revealed."

link which bound her to earth was a mere thread. Even the length of time she was able to remain with us at each visit was extremely limited. She controlled simply to satisfy us and keep up her influence over the medium, but it gave her no real pleasure. Her power to converse was almost gone ; she had considerable difficulty in finding words to express herself, and what remarks she did make were confined entirely to topics concerning the future life and the happy existence she passed. There seemed to be a magnetic current always powerfully at work drawing her back to her sphere, for after conversing with us for a few moments she would express a wish to depart, and finally would leave us, whether we desired it or not. Once I interrogated her upon this subject, whether it was magnetic attraction that drew her back to her sphere or her own free will. Her answer was, " Yes, Dr. Scott, it is magnetism—the magnetism of pure love."

It may probably be of interest to many if I recount a few answers given by Emelie to questions I put to her relating to life beyond. The following is an extract from my diary : " For some time past nothing of importance has transpired at our meetings, at least of a nature I consider advisable to record ; but on this occasion Emelie was beautifully pathetic, and for a time our conversation was occupied upon affairs of the future life. It was apparent that there was either a reluctance or an inability definitely to explain what in future is in store for those who love Christ here, and the following are a few answers given by Emelie to questions put to her, all more or less pertaining to the existence hereafter.

" ' Have you seen Christ ? ' "

" ' I have not looked upon Christ except by faith, and I know that I shall not do so until my glorification.

The faith that I have in me grows stronger and stronger as I ascend into each higher sphere.'

"Have you ever met my old opponent since my encounter with him?'

"No; he cannot advance. The sphere which is my abode is tenanted only by very bright and powerful angels. Earthbound spirits deny Christ, or any knowledge of God, mislead the questioner, and become instruments of great danger to all such. Being evil themselves, they wish to make others the same.'

"When you leave us whither do you go?'

"I go to my own sphere and to my own company. Each sphere is an immense world, and is tenanted by untold numbers of spirits.'

"Do you hold communion with those who did not believe in Christ when upon the earth?'

"No; although some are able to advance this far (Sixth Sphere), yet this is their limit. It might wound their feelings, and they are very happy, as happy as faithless spirits can expect to be; but, Dr. Scott, what is happiness without Christ? Life here is pure love. Upon earth a chance is given to exercise faith, with death it ends.\*

"Have you any desire to know what is in store for you in the future?'

"No; advanced spirits are not curious in the same sense that man is.'

"Can you describe to me your present existence?'

"Well, your question is both easy and difficult to answer. Here there is no time, no sorrow, no sadness, no strife—all is happiness and love.'

"Are there many spirits in the sphere where you live?'

\* This point is clearly explained in "The Human Soul Revealed."

“ ‘Myriads!’

“ ‘Have you ever any meetings among yourselves, and, if so, what for?’

“ ‘We meet in thousands, for love and through love. We talk with each other and hear as well, but not as you do on earth. The condition is difficult to explain to you; we converse by mind and heart, yet have neither one nor the other. Your language has no words to express it. The atmosphere, as well as everything else in this world, is quite different from yours. All sounds are pleasant and soft. We have music, but no visible instruments. Everything is in beautiful harmony, and in each higher sphere to which a spirit attains the conditions become intensified. If you conjure up all your choicest and superlative ideas of joy, happiness, and beauty, you will still not be able in the least to estimate the glory of this life. We see the love of Christ in everything.’

“ ‘Why did you come to me?’

“ ‘It was for love of you I came; it would not have required my speaking to you to have guided my medium.’

“ ‘As far as you know, are there any spirit flowers?’

“ ‘I have not brought flowers, nothing but love!—there are none to bring. That is where all the folly and wrong is. There are no colours here except the shades of light—light of gold and silver in varied proportions. There is no night, no darkness, no sickness; all the faithful here live in the certain knowledge of coming glorification.’

“ ‘It is sad to know how many doubt Christ?’

“ ‘Ah, Dr. Scott, Thomas was not the only man who doubted! There is this certainty: that your wife has faith in me if yours is not so implicitly grounded. You may denounce me if you like—it will do me no hurt—but keep your faith in Christ. Your boys must watch!’

“‘Are there spirits with us at all times?’

“‘At all times there are not spirits with you, or they would be earthbound ones.’

“‘Do these earthbound spirits interfere with you?’

“‘No, they always make way for me, thank you.’

“‘Is your power to see things in any way changed from what it was?’

“‘I have practically severed all connection with the earth, and all power that I once had is gone. I cannot now see anything that would interest you; indeed, it is not consistent with my position to do anything on earth.’

“‘Tell me, Emelie, what sphere are you in?’

“‘In the sphere next to my glorification.’

“‘Tell me, how many spheres have you passed through?’

“‘On passing over I was carried through the earth-bound sphere, then up to the next, and on until I came to the third, where my guardian angel left me. During the many years I have been working my mission I only advanced one sphere. Since being with you I have progressed through two others, so that now I am in the Sixth Sphere.’

“‘Try and describe to me the Second Sphere?’

“Emelie thought for a considerable time, but at length she told me that she was utterly unable to do so, for the condition that maintained there was beyond anything and everything that the meaning of human language could portray.

“‘Are spirits in the Sixth Sphere very bright?’

“‘Yes; in each higher sphere they are brighter than in the previous one, until at last they completely lose their earthly forms, and become concentrated masses of shining light. Bright faithful spirits have only one object in view—increased holiness.’



The foregoing is an illustration of the dialogues which Emelie and I carried on. They were interesting in the extreme, and of untold importance. However, instead of here continuing a recital of these conversations, for the sake of convenience I have recorded such information as strictly pertains to the nature of this work under several heads at the end of the book.

When I left England I knew exactly the difficulties to be faced, thanks to the information I had obtained from Clarissa, who had been indefatigable in her endeavours to help me in every possible way. As I write these lines, some five months after arrival at my new home, I am bound to confess that everything she has told me is coming true, so that from past experience, the knowledge I have of Clarissa, and the nature of this communication, I have every confidence in what she tells me.

Of course my friend, like every one else, thought me somewhat unhinged mentally, and simply smiled at my credulity ; but now it was his turn to be put into the mill and thoroughly disintegrated. It was an interesting as well as amusing spectacle to sit and watch his face when under the process. Indeed, it was a picture any photographer would have gone a long distance to procure.

I am not able to give a graphic description of the sitting, but will briefly recount the particulars of what transpired at his first interview with Clarissa.

Of course the whole business was new to him, so that he did not know what to think when Jane went under control. He was under the impression that we were trying it on with him, so likewise was another friend, a young man of sound common sense.

After a few moments he heard the Queen's English spoken as it should be, in a voice quite different from

Jane's. He sat in a deep study, keenly watching for a slip or mistake—but the poor fellow was in the depth of ignorance and scepticism, so he deserves all sympathy. Clarissa undoubtedly knew what was passing in his mind, and for some little time playfully traded upon this knowledge ; but my friend was in sober earnest, and could not at all grasp the situation. He held aloof and said but little, and that little was uttered in a hesitating way and only after considerable thought, for it was apparent that the whole business was beyond his ken. In the midst of it all, Clarissa, in her most urbane manner, requested him to come and sit near her, as she had something of interest to tell him. With reluctance he complied. Then the medium turned towards him, looked him full in the face—if I may use such an expression, for her eyes were closed—and with a smile began in a graceful and easy way to recount to him many of his important acts of the past ten years. At first he sat mute but suspicious ; then surprised beyond measure ; then horror was clearly depicted upon his countenance. Still Clarissa went on calmly telling him things that none on earth knew save himself. He listened with attention for some time, merely observing "Yes" to everything she told him. But human nature could stand it no longer : he got up, paced the floor, and it ended by his becoming somewhat excited and demanding to know who it was talking to him.

It was a real treat to see the sceptic and scoffer humbled, and on his very knees before an unseen but evidently well-informed power.

An affirmative to everything told him was almost forcibly extracted, so that now, from the experience he has had for five months of her advanced properties, he places implicit confidence in her, and is only too pleased to ask her advice upon all points he can think of.

At the above-mentioned sitting, which was the first one held after my arrival at the sphere of my new life, Emelie, for the first time in my remembrance, did not control the medium before Clarissa, but followed her. She was at her best, although almost powerless. Her remarks to my friend and myself were most touching. She then informed me that her mission was completed now that I had joined my friend, and that it had afforded her untold satisfaction to have been able to accomplish it, and the many years so spent seemed only as one day to her.

We were much affected when she intimated that she could not remain with us any longer, and that her next visit would be the final one, for her mission was ended and reward awaiting her.

On the evening of October 4, 1895, we held our weekly sitting as usual. There were nine of us present, but my friend was unavoidably absent. I did not really expect that Emelie would put in an appearance at all, otherwise I should have waited for the return of my friend. When Emelie informed me the previous week that her next visit would be her last one, I knew such would be the case, but scarcely expected that she would take leave of us when my friend was not present. My surprise, therefore, was great when I heard her well-known greeting. "Good evening, Dr. Scott!" In an instant it flashed through my mind that this was the beginning of the end of our long and beautiful communion with one of the brightest and most lovable of angels;—one of the means endowed by the Holy Spirit to help, to lead, and to bring comfort and consolation to a poor, weak mortal labouring upon the earth plane, so that he may faithfully discharge the work allotted to him.

Words utterly fail to express my feelings upon this occasion, for no one, not even myself, can fully realise or

appreciate what Emelie had done for me under her mission. What a long and tedious probation she underwent in her endeavours to open communication with me ; what obstinacy she encountered in myself ; what troubles beset her every step—the conflict with my powerful opponent and with other scarcely less cunning and vindictive evil spirits ; the intervention of bright and advanced powers on our behalf to the total exclusion of all inferior but determined spirits ; the watching over my interests ; the information on matters temporal and eternal ; and, finally, the perfect completion of her mission. The remembrance of all these kind and generous deeds deepened the sorrow I then felt.

Emelie was very sad, and even reproachful in her remarks to me concerning my friend's absence. She said it was impossible for her to delay her departure any longer, for she had received the mandate that her work was done and immediate glorification awaiting her. She stated that before another day dawned upon this earth she would have beheld the glory of the Heavenly Father.

In time she brightened up somewhat, but never again appeared in her old form. Every vestige of what may be termed a flaw in her character had now been completely obliterated—for months she had only one, namely, sorrow for me in my anxiety. As she now spoke to us she was an angel, perfect in every respect but power, having by her work in the spiritworld completed her regeneration, and now she stood prepared to receive the consummation of spiritual perfection. In herself she embodied a perfect combination of faith and hope—so soon to be realised.

My friend's absence seemed to affect her very much, but probably it was for the best, for his exuberant dis-

position might have had a prejudicial influence over the sweet nervous temperament of Emelie. After repeatedly expressing her sorrow, she asked for paper and pencil, and tried her best to write him a parting message of love and hope, also one to another of my friends in whom she was much interested ; but her attempts in this respect were but sorry caricatures upon what she had been able to do when engaged on her mission.

The sitting lasted about two hours, and they wore themselves away in an almost unconscious manner. Nothing of our past difficulties was referred to, nothing save of a sweet, heavenly nature was dwelt upon, and when the time came for each one of us to send by her a loving message to those of our glorified ancestors whom we knew, the feeling of sorrow became intense. Every member present in rotation imparted to Emelie his or her tender words of love, and last of all came my turn.

I prefer not to dwell upon a scene so touching and so holy. To part with Emelie was a thing I never dared to anticipate, yet I was fully aware that it must come. And as I write these lines I am still at a loss to realise that parting ; it seems like a mist ever before my eyes. Time alone will awaken me to the fact that not until I have entered the gates of heaven shall I behold face to face my dear friend and faithful adviser, Emelie.

The good-bye came, and with it tears into the eyes of each one of us, genuine tears of sorrow, not unmixed with pleasure for Emelie's sake. She went, and the medium's head fell back, where it lay for some moments until Clarissa controlled.

Clarissa would not, neither did we wish her to, talk about business matters : the occasion was too sacred, the moment too pathetic.

On being asked what Emelie looked like, Clarissa said :

"Dr. Scott, picture to yourself the sunrise upon a bright, clear morning. Such is the nearest simile I can give you, but even in that you have a spectacle which in no respect is comparable with Emelie's brightness. She is perfection itself; her spiritual body, which it is impossible for me to describe,\* is all aglow with brightness, and the radiance of her countenance is beyond all comparison.

"This is how I now see her billions of your miles away. She is conversing at present with Captain Scott, who is also near his glorification. There are countless numbers of angels attending them. These latter now form themselves into two lines, one on either side, and Emelie, accompanied by Captain Scott, is coming to take possession of her medium for the last time, so that she may leave her influence with her permanently."

Emelie again took possession of the medium, as she had said she would. Not a word was spoken, and the silence was profound. The medium turned and looked at me, and, oh! the ineffable look of love, pure love and sweetness, that was upon that face haunts me still. It was fixed upon me for what seemed like five minutes, then she turned to my wife upon the other side, where it was repeated. Once again Emelie gave me that look, and when in this position the medium's head fell back, and Emelie was gone from us for ever from this sphere, from her labours, to remain for all future eternity in the presence of the Heavenly Father.

This incident may seem strange and unaccountable to many or all of my readers. Indeed, I do not expect them to appreciate it all at once. Nothing but a careful

\* See "Theocosmia," part i. chap. x., "The Description and Appearance of an Angel."

and thoughtful consideration of the whole subject—which is elsewhere explained in a comprehensive form—will enable them to grasp the full meaning of what has just been written. It was in complete harmony with all the doings and teachings of Emelie. It was the one object she had in view so far as she herself was concerned, and not only she, but all faithful spirits in each of the spheres from the second upwards.

Did she not confidently assert that all faithful angels, especially those in the Sixth Sphere, earnestly look forward to their glorification? All thoughtful Christians agree that before the soul can possibly be admitted into the Father's presence it must be pure and spotless, yet none have even an idea of what the process of regeneration is—that is in keeping with the eternal nature of the soul. My endeavour here has been to present to all in a brief and incomplete way, as far as the requirements of this work demand, a rough sketch of the means by which such is accomplished, and what the ultimate reward actually is.

For months past Emelie had been perfectly faultless and pure, save for the one flaw of "sorrow," not for herself, but for me and my cares; yet so long as any defect whatever remained in her, she was not deemed fit to be admitted into the presence of the Perfect One; hence it was not until she saw me relieved from anxiety that she could rid herself of this slight imperfection.

It is within the compass of all men to make an effort to gain the same exalted position to which Emelie has attained, but I must emphasise the fact that such goal can only be obtained through the power of faith.

Of the many who have had the opportunity as well as privilege of an interview with Emelie, I feel sure there will be none who will be astonished when they learn that

she has left us for ever, and the place of eternal bliss she has gained.

Such a description as the above of the way in which a perfect consummation of happiness is attained may not be in strict accordance with the plan of salvation indicated in the synoptic gospels, as being the true meaning of Christ's actual teachings; such interpretation, however, was due to important, unavoidable, and self-evident reasons which are very easily explained, but which reasons do not in the least militate against the man who exercised faith in any age, under the then existing conditions, having a just and equal chance of heaven with every other man. Human intelligence in the past has put its own construction and interpretation in various ways upon a subject which the limited material powers of man were utterly incapable of fathoming or explaining—and purposely so.

The information contained in this book is solely to prepare the human mind for the remarkable revelation which is to follow. It is but the drawing back of a corner of the veil which shuts off that portion of the eternal landscape which will first greet the soul after it has been released from its temporary material bondage. It is absolutely necessary that man, with his dense material brain, should first be awakened to a knowledge of the eternal, invisible existence, in its simplest phase, before more abstruse conditions and facts are disclosed to him, so that he may gradually develop those dormant properties of the brain through which alone he can grasp such advanced phenomena, and which properties he is but indefinitely aware that he possesses.

All Christian people, I think, grant that there is a life beyond the grave, and I am told that death is but the beginning of life, for existence upon earth is not real life.



at all. Sin is inherent in human nature, and inevitably so, but until all sin has been wiped out it is impossible to be admitted into the presence of the Sinless One; and in this book I have but generally alluded to the principle which it has pleased the Father to adopt as a means by which His creatures are able to atone for their sins committed upon earth.

A spirit is not a material existence; hence in no sense of the word is a spirit visible to man through his material eyesight, consequently its influence must be operative through and felt in the brain by impression. Where is there a man to be found who has not at one time or another felt that there were good influences around him? And where is there an intelligent, thoughtful being who will dare to say that the human brain—composed solely of matter—in itself originated such impressions? It is because the material sense of sight especially is not impressed that man doubts what is really a fact. He forgets that his body is one of material substance, and that consequently all his senses are naturally limited to matter; but, as has just been stated, a spirit has no material body; it is a different existence altogether, and one which cannot be seen by man, for a clairvoyant does not see a spirit with his material eyes. If, then, an angel or spirit, by faithfully discharging the work imposed upon him, has atoned for all his sins and become perfectly pure, what is to prevent him from entering heaven? Has he to wait for the resurrection of his dead, useless, worn-out body, so that he may present himself in a material, temporal, and degraded form before the immaterial, eternal King, whose glory he would not be able to behold? \* We shall see!

\* The resurrection of the dead in its true and magnificent interpretation is explained in Lecture V.

The Godhead is the essence of love and justice, and as such is ever pleased to welcome into His presence all who have complied with His requirements and commands. He will mete out reward as soon as it has been earned, regardless of whatever erroneous construction imperfect man has placed upon words. I take credit for possessing at least an ordinary measure of common sense, and have had ample proof of the power and authority of Emelie. Never once has she contradicted herself or wavered in her allegiance to her Divine Master, and am I, after such a wonderful and phenomenal experience, to doubt the crowning act of her career ?

The account here given of the leave-taking of Emelie is true and accurate in every detail. I was not the only person present ; there were eight other reliable witnesses : besides all this, it was not the first instance in my experience of an angel leaving us to be glorified.

Some pages back I have given an account of the final visit which my mother paid us immediately after her glorification. In her case it was after the high honour had been conferred upon her ; in Emelie's case it was just antecedent to the act. One is an exact corroboration of the other, with one great distinguishing difference which proves the truthfulness of the representation : the former was so bright that no angel in the spiritworld could look upon her ; the latter was intensely so, but nothing in comparison with the former. Glorified angels rarely ever descend from their exalted abode, and the fact of my mother being allowed to visit me must be considered a great privilege granted both to her and myself, and was sanctioned for a particular reason which will explain itself as we proceed further in the consideration of this very important subject. And over and above this fact I possess recorded accounts of final visits from three

glorified angels, and did I think it necessary I would relate them.

The former incident happened nearly two years before the latter. Since then I have not had any communication at all with my mother, and, what is more, such is beyond my expectation. At the time it took place I was more or less in dense ignorance on all occult matters, and consequently it cannot be imagined that I fabricated a story which was then as astonishing to me as this probably seems unlikely to my readers.

With these few observations I must leave this subject for the private consideration of the thoughtful, feeling confident that the more they think it over so much the more will they be likely to appreciate the truthfulness of the occurrence.

After the final leave-taking of Emelie, which happened more than four months ago, we were left with Clarissa only. She was then at the very zenith of her power, which she exercised in every direction to my benefit. As a conversationist she was bright, sparkling, and witty, as well as gifted with a power of repartee which made me very cautious how I questioned her. She was never to be taken unawares, and it was almost impossible to get the upper hand over her in anything.

We held weekly sittings as usual, which we ever looked forward to with great pleasure. On these occasions business was always the first topic of conversation, and my friends have had ample experience of her ability to render assistance. Such a state of affairs existed until the middle of December last year, when a sudden change came over the whole scene.

We fondly hoped that we should have the privilege of her help for a considerable time to come, despite the hints frequently thrown out that she did not think she would

be very long with us, for she was making rapid progress with her mission. In one year she had advanced from the Second to the Fifth Sphere in quick succession ; still, I tried to persuade myself that even if she did soon reach the Sixth Sphere she might not become so completely changed as Emelie had done.

One evening in December we were rudely awakened from our feeling of security in this respect by Clarissa herself. It had been her custom, whenever she first took possession of the medium, to turn to myself and wish me good evening, and then to Mrs. Scott and the others in rotation. On this occasion, as soon as she uttered the first word I detected a change in her language, and thought that it was Emelie speaking. Presently she informed me that she had been elevated into the Sixth Sphere for having done her work so well. Of course, I know what the nature of that particular work was, but I do not feel at liberty to mention it. The most I can say is that the successful result of her labours, behind the scene as it were, was apparent to all.

During the course of a conversation, which she carried on with great difficulty, she explained that a great change had come over her now that she had been advanced to such an exalted sphere. She also candidly asserted that she was no longer able to help us as in the past, and that even her stay upon the earth would in future be of a very limited nature. She was quite unable to furnish me with any explanation for such a change, beyond that it was attributable to her advanced position. She had lost all her fire and independence ; she could no longer carry on any prolonged conversation with me, and seemed to have considerable difficulty in framing her sentences and even in finding words to express herself ; and what was most strange of all to me, but quite accountable, was that she

spoke exactly as Emelie had done, in broken English. How she would have chafed at this in days gone by, as she told us herself, when at one time it was difficult for her to tolerate the medium, moulded as she had been by Emelie after her own disposition. Traces of the independence of her earthly character were at that time so pronounced that she had actually presumed to manifest them to such a degree as to attempt to effect a change in Jane's nature, subordinate though she then was to Emelie. It was a powerful effort, and distinctly noticeable at the time, but of course Emelie interfered and forbade it.

Here, then, we have the result. Clarissa was only allowed to control the medium on condition that she was in all respects obedient to Emelie and subject to her instruction and guidance, so that now, after Emelie had gone, Clarissa was by slow degrees becoming moulded into her very ways and manners. At the present time, having reached the Sixth Sphere—the final stage of purification—she had to such an extent succumbed to Emelie's influence, by carrying on her mission, that she had actually lost her own individuality, her own thoughts, and even her own mode of speech. She was now the exact counterpart of Emelie herself, yet so great was the change in her that she even rejoiced at it, only expressing regret that she could not find words to explain herself as in the past.

By degrees her interest in us and our affairs slowly waned—not that such was to her liking, but she could not prevent it. She scarcely ever visits us now, except at our meetings, but of course her influence is always with the medium. After we have conversed with her for a short time it is noticeable that she wants to return to her sphere. She will ask us if we have any more questions to put to her, and if there is any lull in the conversation she will observe that it is time she said good-night, and

eventually, whether we wish it or not, she seems compelled to go, and so she leaves us. It is, in fact, just a repetition of Emelie over again.

If I may be allowed to express an opinion as to the haste which both have evinced to return to their abode after exaltation into the Sixth Sphere, I would say that it is solely due to the influence which the altered as well as almost perfect condition of everything in this sphere has produced in them, and to no other cause whatever. They have practically severed all connection with the earth, and are now undergoing a final preparation for the greatest of all honours which can be bestowed upon a spirit.

When I perceived that through force of circumstances Clarissa was becoming increasingly unable to be of service to us, I reluctantly suggested to her the advisability of having a successor. Without any hesitation she fell in with the proposition; indeed, she expressed herself strongly in favour of such a course being adopted, and told us that she would at once try and procure a substitute. In the course of two weeks she announced that she had selected one, but the medium, to whom she had shown her choice in a vision, for some inexplicable reason was not favourably impressed with her; hence some trouble arose in this direction. However, it is now definitely settled who her successor shall be, and at our next weekly meeting she is going to be introduced to us and allowed to control the medium.

In the foregoing pages I have endeavoured to give a brief review of my experiences—brief in every sense of the word and imperfect. The subject is a difficult one to explain at the best, and this difficulty is intensified when one knows beforehand that every word one writes and every incident one relates will almost naturally be received with the utmost scepticism.

I have striven to elucidate such points as I consider more particularly abstruse—at least, abstruse to man in the present condition of his privileges and knowledge upon this subject.

Whatever has been stated, even to the minutest detail, is veritably in accordance with what took place, and in every instance was witnessed by two or more persons. The communication was essentially of a private nature, to myself alone, and for a very great purpose. In all respects save one, the medium, it was quite different from anything experienced by professional Spiritualists. There has been nothing stated, except my unique conflict with evil spirits, to offend the finest feelings of the most rigid Christian ; rather, there is held out to him the certain assurance of ultimate speedy reward. Death is robbed of its sting, and the prospect of a future life, full of such happiness as the human mind is quite incapable of grasping, is revealed to him ; and as faith is inseparably bound up with a Christian in his belief, so it is alone by the exercise of faith that man can obtain knowledge of the future existence, and, thank God, all men are not devoid of it.

## CHAPTER VII

### A FEW INTERESTING INCIDENTS

THE real object I have in view in writing this book, as I have previously stated, is to impart to my fellow creatures such information upon spiritual matters as will enable them to appreciate the reality of the life eternal from a common sense standpoint, but the ground must necessarily be levelled in front of them first.

In truth, man stands in great need of more light upon his religion, for at present he is in dire ignorance of almost everything that concerns his soul's future welfare. Man certainly has what, for want of accurate knowledge, he calls the "self-consciousness" that his soul is eternal, but he is deeply ignorant of what an eternal soul is. Nay, more. He does not realise what "eternal" means, or if he takes credit for such knowledge he completely fails to apply eternal laws to his eternal soul in the consideration of it; and what is worse, he not infrequently tries to persuade himself that he has solved the problem by calling his soul "immortal," which in its present accepted interpretation is both a meaningless and an impossible condition. He knows nothing of the past life of his soul, for without doubt there must have been a past if his soul be eternal. He cannot form any definite and tangible reason why he is upon the earth. One builds up a certain theory of his own; another denies such basis, and establishes one for himself. He is perfectly at a loss to explain what



the future of eternity really means, save that he has been promised a reward of happiness if he loves God and his neighbour. He is completely ignorant of the mysteries of the Christian religion, knowing only that it requires a considerable effort of faith to believe them. One recognises what is called "the doctrine of election," and considers himself and possibly a few others as "the elect"; another repudiates such doctrine, because, according to his lights, in this profession God is not just; but in reality neither one nor the other knows what "election" truly is. Man is called upon to believe the great and mysterious "doctrine of the Trinity." One credits it, but it is through faith alone that he is able to do so, and faith in its true and grand interpretation has never yet been revealed to him; another denies it because it is opposed to common sense, and he will not exercise faith. Veritably man is in a sad plight so far as his religion is concerned—equally in the same strait as were his ancestors nineteen hundred years ago, when Christ came upon the earth and taught that faith was necessary to salvation. For during all this period the world has been steadily progressing in every respect except in its religion, so that man at the present day is immeasurably beyond his forefathers in intelligence, knowledge, and educated common sense. Still he is called upon to believe the same mysteries which they in their ignorance thought extravagant yet just feasible, but which man at the present day, with his advanced powers, increasingly rebels at, and which science teaches him cannot be correct. Surely, if ever man needed light he does so now! And if the Christian religion has to hold its own against its numerous strong opponents, then more light must be given, more accurate information of what these eternal truths really are, so that a Christian's

religion may be elevated to the level of present-day intelligence.

There is no reason why the Christian should take exception to the above statements, and wish to remain undisturbed in his belief in the primitive interpretation placed upon Christ's teaching by the writers of the synoptic gospels, because through faith he individually has no difficulty in beholding the mysteries, however extraneous some of them may be to the requirements of natural laws and the deductions of science. But I am not addressing myself particularly to such an one—his faith is sufficient for him—and when he knows what faith truly is his soul will go out in sympathy towards those who have difficulty in exercising faith.

My one desire is to enlighten those who are in doubt, those who have the inward prompting to believe the Christian religion, and who would believe it were it not quite so irreconcilable with common sense and present-day intelligence; but as it is now revealed man's free will in numerous instances refuses to accept such apparently impossible conditions. For these I have light, sure and certain; for their benefit principally I have been called upon to fight my way and prove my faith before being allowed to hold communion with those powers commissioned to give more light, increased knowledge of God, and to bring the Christian religion in line with science, intelligence, common sense, and faith. For this purpose alone has been my communion with these invisible and mysterious messengers, and we shall see what the final answer will be when all the information imparted to me is disclosed to the world and thoroughly understood. Numerous points vital to the profession of Christianity will be so explained that they will admit of no argument by any reasonable and

thoughtful person who is persuaded that he possesses an eternal soul.

Possibly I ought not yet to have taken the reader into my confidence, but we have travelled along a rough road together for a considerable distance, and it is but right that he should know what awaits him at the end of the journey.

For the present, however, I must lead the thoughtful inquirer on by degrees, so that he may obtain a little insight into the spiritworld and its workings before he approaches subjects of a higher nature and of great importance to all.

With this object directly in view, I shall now give a few examples, culled from an accumulation of evidence, of the power spirits possess, and the way in which more than one of them were allowed to exercise it in order to impress upon me the reality of the spiritual condition—and for no other purpose whatever.

One afternoon in the summer of 1894, on my return home, Jane placed in my hands a piece of paper upon which was written the following words: "Captain Scott has told me to inform you that your friend has just wired you from M——." I asked her when she wrote them, and her answer was: "About an hour ago I felt such an irresistible desire to write that I was compelled to comply with it, so I came upstairs, went into the consulting-room, sat down at the writing-table with a piece of paper in front of me and a pencil in my hand, when in a few seconds these words were written by my hand quite independent of my will."

No further reference was made to the incident, and I tore up the paper. That same evening, between seven and eight o'clock, Jane came to the consulting-room door, in which room I was professionally engaged, and

handed me a cablegram from my friend. This message had come nearly six thousand miles, and had taken about four hours in transit.

It is necessary for me to state that for many months letters both to and from my friend had been tampered with, and I was somewhat anxious to hear from him. My father, knowing this, and having seen my friend despatch the telegram, went at once to Emelie with the information, and she impressed Jane to write the words communicated to me, so as to relieve my anxiety as much as possible. This was a proof positive of the infinitesimal length of time it takes a spirit to go from one given point to another, no matter how far they may be apart. Probably Jane had written the message before the telegram had been despatched from M——. Here also is an instance of the very slight impression the information, given in such a manner, made upon my mind, for after reading it I at once tore up the piece of paper upon which was the writing, and thought no more about the subject until the cablegram was placed in my hand.—Bah! a mere coincidence.

A little more than a year ago I had occasion to go to London, so I thought that I would take this opportunity of utilising Emelie as a messenger. Immediately before starting I called Jane into the room and acquainted her with my intention, for I was well aware that whenever I spoke to Jane, Emelie, who was ever with her, would hear what I said. Then it was arranged that when I arrived at my destination I should look at my watch and state aloud the time I arrived there, and that Emelie should impress Jane with the desire to write as soon as she was in possession of the information. The moment, therefore, that I arrived at the door of the house where it was my intention to remain, I pulled out

my watch, and said aloud, "Ten minutes past seven" (evening).

On my return home my wife handed me a piece of paper upon which were written these words: "Arrived safely, 7.10, message delayed." This message was written by Jane at 7.25 P.M. the same day that I left home. Comment is unnecessary.—Only another coincidence!

On July 21, 1894, I had a conversation with Emelie through Jane when she was not under control. I sat beside Jane, who had a pencil in her hand and paper in front of her upon which to write Emelie's answers, and whenever Jane stopped writing I took up the paper and read the answer thereon written.

It behoves me to state that whenever Jane's hand began to write she herself was in a semi-dazed condition, and her head was turned to one side. At first her eyes would gaze vacantly into space, with widely dilated pupils, then they would gradually close, and if the message to be written were a long one her head would sometimes suddenly drop. It was always clearly to be seen that Jane had nothing to do with the writing beyond being the medium through whom it was written.

In the course of this particular interview with Emelie Jane wrote, "I guess, my dear, that my medium will be able to restore your diamond in a way which you do not expect." Naturally I was at a loss to understand the meaning of such a message, and immediately looked at my ring, only to find the diamond in its place; and as that in my ring is the only diamond I am in the habit of wearing, I thought Emelie must have made a mistake. No further reference was again made to what Emelie had written, but I did not feel comfortable at the news, and the more I deliberated upon it so much the more did I

think that there might be some truth in the forecast. However, I determined, if possible, to prevent such a thing from happening, so I went to a jeweller and had the diamond tightly fixed in the setting. I had worn this ring seventeen years, and had never had any occasion in the past to have it looked to ; and even at this time there was no need for such extra precaution, for it was securely held by the claws in the ring. For months I kept a suspicious eye upon that stone, but this attention gradually grew less and less, until at last I had forgotten all about the forecast, for it was evident that Emelie must have made a mistake. Once again, however, I was thoroughly whipped by my invisible friend, and this is how it was done.

When I came down to breakfast on the morning of Thursday, June 13, 1895, nearly eleven months after the communication had been written, I missed the diamond out of my ring, and at once informed my wife of the fact. Of course I then remembered what Emelie had written concerning its being lost and then found again by Jane. Somehow or other I did not feel at all anxious about it, as I probably should have done under ordinary circumstances, having the utmost confidence in the assurance that Jane would find it. Over and above this feeling, here was a grand opportunity of testing Emelie. My wife, however, did not take the matter so coolly, but called the servants into the breakfast-room and instituted a careful search for the missing article, but without any satisfactory result. Again in the evening the members of my family repeated the operation, but nowhere could they find it. Jane at this time had no knowledge of what Emelie had written, and searched for the diamond with the others.

The same afternoon I requested Jane to do me the

favour of permitting me to have conversation with Clarissa by pencil and paper. And in response to my inquiry whether she (Clarissa) saw that the medium would find the diamond I received the written answer, "Not as yet." I then observed, "Will it be long before you are in a position to tell me?" To which she responded, "You will soon know, but I cannot tell you."

Thursday passed without any success, likewise Friday and half of Saturday. But on my return home at about half past two o'clock in the afternoon I was told that Jane had found the diamond, and the following is the history that was given me, and corroborated by Jane.

After having swept out the breakfast-room, Jane was about to empty the contents of the dust-pan into the receptacle provided for that purpose, when she felt her arm suddenly pulled back, and a voice said in her ear, "Search among the tea-leaves and you will find Dr. Scott's diamond." Jane did so, and almost immediately found the missing article. Another second and it would have gone for ever. Jane took it all as a matter of course, and just treated it as if it were the most natural thing possible.—Do I hear some of my readers say that this also was a coincidence?

One evening in the midsummer of 1894 (the exact date I prefer not to give), Emelie wrote, "I have just seen — riding upon a Schimmel, and he is evidently well pleased with himself."

When I took up the paper and read what was written upon it I could not make out this strange word, therefore I asked Emelie to write it over again. She did so, on this occasion making the letters very distinctly. Still I was at a loss to understand the meaning of this word, so I asked her what it meant. This time she wrote, "Vite horse," and later on told me that it was a German word.

I regret that my knowledge of that euphonious language, never very profound, should for the time being have so failed me that I was unable to place this word ; hence I determined to utilise the superior knowledge of another. As soon, therefore, as the conversation with Emelie was over I went to the house of a German lady who was a patient of mine ; and it is needless to add that she was somewhat astonished to see me at such a late hour, and her astonishment became intensified into amazement when I expressed myself thus : " My dear madam, can you tell me the German for a white horse ? "

" Schimmel," was the reply.

" Thank you ; good-night ! " was mine in return.

Dear me ! is this another coincidence ? Jane, born and bred in this locality, and educated here also, know German ! You might as well have asked her the meaning of the Greek word " homooursion."

It has just been stated that for some time all letters to and from my friend had been tampered with or intercepted, and I could relate some very amusing details of the proceedings which took place in connection therewith. I could also give an account of a decoy letter that I had watched from the moment of its despatch until its interception, as well as describe the particular method had recourse to on that occasion, and the heart-burning its stoppage caused more than one individual. This, however, I shall not do, but will explain how in more than one instance I overcame the annoyance caused me by such dastardly conduct.

One evening, after Emelie had described to me the stoppage of a letter, I said to her, " Do you think that it is within the limit of your power to read me the contents of this letter ? " Her answer was, " I don't know, but I will do my best."



Strange as it may appear to a finite mind, she produced an immaterial facsimile of this letter, and deliberately set to work to read its contents. She had considerable difficulty at times in deciphering the writing, and complained of it being so extremely small, but ultimately she read me its contents, as well as the address from which it was written, and the date. Thus I was enabled to snap my fingers at the poacher.

At a sitting held on November 21, 1894, during the general drifting of the conversation Clarissa observed, "Now I will tell you something about my medium, but you must promise not to let her know anything about what I am going to state, for such would greatly distress her." We were then informed that above Jane's head hung, spiritually speaking, a coffin, which no doubt she would see if allowed; consequently her power to see clairvoyantly had to be withheld for the time being whilst it was there. This foreshadowing, we were told, indicated the coming death of some near and dear relative. As her father was the only relative she had then living, it must evidently refer to him; the description of the coffin was also given. To the above statement I must add that as the medium emphatically objected to any reference being made to her affairs, we were seldom or never told anything concerning her.—A few weeks after we arrived here Jane received information of the death of her father.

I make mention of this incident especially to show how in the spiritual world coming events forecast their shadows. It is one of the properties of the spiritual condition, which will be duly appreciated when we have really considered the true nature of this advanced existence.

One Sunday morning in the month of January, 1895,

when about to sit down to breakfast, Jane informed me that she had seen the spirit of Mrs. B——, on the hall mat for a second or two, and that she had such a sweet smile upon her face.

I then observed that this lady must have died since my last visit; and as if to corroborate Jane's statement, her daughter called soon after to tell me that her mother had died at one o'clock that morning.

This being a somewhat interesting occurrence, I determined at our next interview to ask either Emelie or Clarissa for an explanation of this apparition.

Emelie informed me that the old lady to whom I referred had died but a few hours previously, and as soon as she possibly could had found out my residence, and Jane, being clairvoyant, had seen her. I was also assured that the soul of this old lady in its spiritual condition had come purposely to thank me for the great comfort she had derived from my remarks to her about the true nature of death and the future life, as well as to inform me that my observations were quite correct.

In order fully to explain the meaning of the foregoing statement, it is necessary to relate in brief what I had done for her. She was a dear old lady, and had been one of my patients for many years, in the course of which time I had frequently attended her both at her own home and at my consulting-room. For some months she had been suffering from a disease which could have but one way of terminating. Seeing, therefore, that there was no hope for her recovery, and that she was very anxious about her future welfare, I took heart of grace and explained to her what I then knew about death and hereafter. Her daughter was present during each of my interviews, and after the first conversation I had with the old lady they both stared at

me in blank amazement, so that I was inclined to think that I had outstepped the bounds of discretion. But as time went on and I reiterated my remarks, I noticed that she was extremely interested in them; so that before she died she expressed implicit confidence in the truthfulness of my observations. The last time I visited her was upon the Friday previous to the Sunday on which she appeared to Jane. Hence as a return for my kindness she had seized the first opportunity to come and thank me in the only way she could possibly do so.

A little more than a year ago we had a lady friend visiting us, who as a matter of course was present at our weekly gathering. Whilst we were so occupied her husband called, and after considerable persuasion he also joined our circle, full of ridicule and scepticism. No sooner had he sat down than Clarissa turned to him, and without the least hesitation began to tell him things which caused him no small amount of astonishment.

Owing to business engagements elsewhere, this gentleman could only stay with us a very short time, as he had to catch a train. When he was about to leave Clarissa casually remarked, "I see you have some business on hand that I can help you with?" He replied that she was mistaken, for he had none of any importance upon which he required assistance.

"Ah, then I know your affairs better than you do yourself!" laughingly retorted Clarissa.

After the above mentioned remark by this gentleman imagine my astonishment when a few days afterwards I received a letter from him, two hundred miles away, in which he admitted that Clarissa was quite correct in her statement, for there was no denying the fact that he had some very important business on hand, being then engaged upon some new invention of his own.

He also informed me that by the next post I would receive plans of this invention, upon which he would be very pleased to have the opinion of Clarissa.

Here was no nonsense, indeed! My friend had been voluntarily offered assistance, and now he was availing himself of the offer. The next delivery of letters did not fail to yield a pretentious packet addressed to myself, and on opening it I could scarcely suppress a smile, for in front of me was a large sheet of parchment, upon which were six sectional drawings or plans of his prospective patent.

I was fully conscious of the fact that Clarissa was quite able to take care of herself, also that she knew pretty well what she was talking about, but in this instance I must candidly confess that I thought she had set herself a very difficult task—of course, from a human standpoint: that of examining, criticising, and correcting, if necessary, a set of intricate engineering plans. No idea or explanation whatever of the nature of the invention was given her, so that in every respect she had to rely solely upon her own resources.

At our next meeting Clarissa observed, "You have some plans for my inspection from Mr. —: if you will place them against my medium's forehead, I will at once examine them."

I took up the plans, folded as they were, and held them in that condition, touching the medium's forehead. For a few moments her head was quite still, then it swayed from side to side as if moving all over the parchment. Not a word was spoken during this performance, until Clarissa broke the silence with the intimation that she had carefully examined each section and found them all correct, except one, in which there was wanted an escape pipe and a valve to make it complete.

I took notes of what was said, and as soon as the interview with Clarissa was over my wife sat down and began a letter to my friend, informing him of Clarissa's opinion concerning his plans. Mrs. Scott and myself were alone in the room at this time ; presently we heard a knock at the door, then Jane came in and made the following remark : " Please, sir, I don't know what is the matter or what is wanted, but as soon as I left the room, ten minutes ago, I heard a voice in my ear saying, ' Ask to see it, ' Ask to see it, ' and it has gone on repeating these words until I felt compelled to come and tell you, for possibly you may know what it is all about."

Certainly this was something interesting, and for the moment I was somewhat at a loss to grasp the import of the remark. In my uncertainty I took up the letter that Mrs. Scott was writing, and held it out to Jane, but she immediately shook her head and said that she did not want that. My eyes then accidentally fell upon the plans, and it struck me at once that possibly Clarissa might have something more to communicate concerning them. Then, holding them up, I said, " Is this what you want ? " to which she answered, " Yes ! "

Suiting the action to the word, I stood under the light and opened the parchment. Jane then came forward from her position near the door, bent her head over the plans, and with the fore-finger of her right hand pointed to a particular section and said, " Can't you see the writing there ? ' Tube wanted here with valve. ' " As there was no writing at all on the plan, I replied, " Where ? " She then pointed to a certain spot on it, and said, " There ! " Without delay I marked the spot with a pencil, and again requested her to read the writing. This she did, at the same time indicating with her fore-finger the direction it took. I then told her to look up, but as

she took no notice of what I said, I repeated the words more firmly. Jane then at once raised her head, and I noticed that the pupils of her eyes were widely dilated, and her face generally had a vacant expression upon it. Again I remarked, "Where is the writing, Jane?" She looked down upon the parchment once more, and exclaimed, "There is no writing upon it, sir; how foolish I must have been!" and without saying another word left the room.

As soon as the girl looked down upon the parchment her head began to sway backwards and forwards, and she seemed almost to slide into a dreamy condition without any premonition, from which she did not rouse up until I requested her to raise her head, when from the condition of her face I perceived that she was in a semi-trance.

Such was Clarissa's opinion and criticism of my friend's plans—now for the confirmation or the opposite. I wrote this gentleman full details of everything that had taken place, marking the spot on the plan pointed out to me, and writing across it the words made use of by Jane, which she had seen clairvoyantly, and returned his parchment.

In due time I received a communication from him in which he acknowledged that the suggestion was certainly needed, and in a letter brimful of astonishment he concluded with these words: "It certainly is a wonderful business, and quite unaccountable from natural sources."

Surely my sceptical friend will be bound to admit that there was something more than mere coincidence here?

Some weeks ago Jane accidentally cut her hand with a sharp knife, and I found it necessary to put a stitch through the wound in order to draw the edges of it together. Three days later we held our usual weekly

assembly, when Clarissa suddenly interposed: "Dr. Scott, I want you to play a joke upon the medium by taking the stitch out of her hand," whereupon Clarissa undid the bandage and held out the injured hand, when I cut the stitch and withdrew it without her moving in the least. When Jane came out of the trance I casually remarked about it being time the stitch was removed from the wound. After a little persuasion she consented to this being done, and I made preparation as if to perform this slight operation; however, when it was nowhere to be found Jane was naturally at a loss to account for its disappearance. At length we told her what had been done, at which she remarked, "Did I shout at all, for I have no knowledge of you having taken it out?"

Comment or criticism upon the above examples of spirit power is quite unnecessary; they speak for themselves far more eloquently than any one can for them. They were done without any apparent effort, and quite as a matter of course. They are simply illustrations of the power with which different spirits are endowed. They are natural attributes of spirits, and as facts no amount of reasoning or adverse criticism will get rid of them. To material inhabitants of a material world, with powers purposely limited to matter, such acts must necessarily be wrapped in obscurity, and any explanations which may be forthcoming from a human source must always, under present conditions, be hypothetical. Many will probably doubt the veracity of my statements, or attribute them to diseased nerve centres, but they need have no anxiety on this latter point, for probably I am as level-headed as the best of my critics. An interview with my spiritual advisers would soon straighten out the kinks of such scepticism.

No, my dear reader, there is no denying my statement

of facts. However incomprehensible or inexplicable they may be, still they are nevertheless absolutely true. One answer alone will meet the case : the soul limited to finite bounds is purposely so placed for a time in order that it shall neither grasp the unseen condition nor yet the properties of such condition.

Curiosity is a prominent trait in the human character, and its gratification frequently only whets the appetite to an abnormal degree, therefore, with the recital of the afore-mentioned cases I am done with that branch of spirit power, and the next few chapters will be devoted to an explanation of several interesting and abstruse points, all more or less bearing upon what has already been written.



## CHAPTER VIII

### JANE AND EMELIE

THE history of Jane for many years has been so closely associated with Emelie and her mission that were I to give an account of each of them separately, in connection with this remarkable *dénouement*, it would almost amount to tautology. I shall therefore endeavour to give a brief review of each as far as they are individually concerned, and of them both together when the relationship is such as to call for it.

To the best of my recollection, the first knowledge I had of Jane was when she entered my service as house-maid. She was then a little over seventeen years old, and had already been in several situations. She comes of very respectable parents, and on her father's side is descended from an old and well-to-do stock, who, if what one of his ancestors has told me be true, has been defrauded out of his rightful inheritance.

Jane herself is small in stature, a blonde, with long light hair and blue eyes. In her movements she is quick and active ; she is of a highly sympathetic nature, and is always ready and willing to do a kind act ; of a somewhat hasty and impetuous temperament, and when she commences to do a thing she likes to see it done as soon as possible. Her intelligence is much above the ordinary, and she is endowed with a strong free will. She has been brought up a strict Wesleyan, and has always held pro-

nounced religious views. She readily distinguishes right from wrong, and if she thinks the doing of anything is contrary to divine or human laws, she firmly refuses to do it. She is conscientious and truthful ; in fact, she possesses all the qualities which go to make an excellent housemaid in a medical man's house. And as it was her duty frequently to admit patients, so she knew them well, and ever had a kind and sympathetic word for each one of them ; hence she was much thought of by all.

A medical man especially can adequately appreciate the good qualities of a first-class housemaid. He is fully aware of the awkward questions put by patients when they call only to find the doctor out, and he knows the ready wit that is required on such occasions to meet the exigency of each particular case.

Such then was Jane, ever with a smile upon her face, and a ready but evasive answer to any searching question ; and she was always able in a charming manner to turn away wrath in any disappointed visitor. She was extremely honest and faithful in all respects, and during the many years she has been in my service I have always placed implicit confidence in her.

For some time after she entered my employment she was subject to what appeared like faint-fits, but I am not in a position to explain exactly how they were brought about. In time, however, they gradually left her, and for years she has enjoyed the best of health. From the very first we noticed that Jane's dreams as a rule came true, and I have frequently been surprised at what she has told me. More especially was this peculiarity noticeable about my patients. As an example of what I mean, she would say to me, " I am sure Mr. So-and-So is coming soon, for I dreamt that I opened the door to him," when, sure

enough, the said individual would present himself either that day or the next.

She has always been regular in her attendance at Sunday school, even to the time of our leaving England, and as such was looked up to with respect by her fellow scholars. For years she has been renowned as a fortune-teller whose predictions frequently came true, and at the annual Sunday school picnic nothing pleased the others better than to congregate around Jane and have their fortunes told by their hands. She knew nothing about palmistry, and simply told them whatever came into her mind, but somehow or other what she did tell them often came true.

Faces and names she remembered well ; indeed, she would not infrequently call a new patient by his proper name when she had never seen him before. Such things being of very frequent occurrence, I came to look upon them as commonplace, and never for one moment dreamed that they were due to some unseen agency at work. Indeed, if anybody had told me such a thing I should have scouted the very idea ; nevertheless, viewing it as I now do in the light of knowledge, I wonder my curiosity did not prompt me to make some sort of an investigation into the cause that could produce such abnormal properties.

When Mrs. Scott engaged Jane, and before she entered upon her duties, she made a remark to the effect that although she had never been inside the house, yet she was fully acquainted with the various rooms it contained.

Such an observation was, of course, taken no notice of at the time, but it was one more link in the chain of evidence substantiating the truthfulness of the story that Emelie told me about having been with the medium some years before she entered my service.

Jane's true character showed itself distinctly at the time of our great visitation, when we were all so much upset at the first manifestation of my father and Emelie.

When my sons, one and all, were naturally afraid to sleep in their bedroom, and we had not definitely decided upon what plan to adopt in order to meet the urgency of the case, Jane came forward at once and volunteered to sleep in the same room with them. This offer was not made with hesitation or as the result of any hint on my part, but spontaneously, and in such a manner as to impress us with the sincerity of the intention.

I feel certain that not one girl in a thousand, when brought face to face with the state of affairs that existed in my house at that time, would have done such a morally brave act. I felt that I was under a deep debt of gratitude to her for such a noble offer; it was, however, quite in keeping with her general character, for she was always to the front whenever anything urgent or particular was wanted.

When referring to the apparition of my father, I mentioned how Jane came downstairs in her night-dress, pale as a sheet, and informed me of her experience, and how she then said that she felt it her duty to go back again if we would only accompany her into the bedroom. I have also related her subsequent interview with my spirit parent, and I make bold to ask the question, Which one of my readers would have acted as bravely as she did? Indeed, her conduct during that eventful night must mark her out as a true heroine in the highest sense of the word.

It requires a double measure of moral courage to face an apparition a second time, and more especially to do so of one's own free will when at the time one is entirely

ignorant of what may happen. To face danger as it frequently is presented to man on earth requires moral courage, no doubt, but there is really no comparison between the two. The former implies a readiness and willingness to meet an unseen, unknown power, against which one's whole organism naturally revolts, and which is regarded by most persons, even from childhood, as the one danger of all others of which the very mention has a tendency to arouse fear; the latter means facing the elements around us, of whose qualities and powers we have a full knowledge, as well as the danger run in braving them.

The next event in which Jane came conspicuously to the fore was the seance held in the bedroom where the first signs of spiritual interference had taken place.

I have related how in my ignorance and dilemma I sought advice from Spiritualists, and how as a result we held an investigation as to the nature of and cause for this hypernatural state of affairs; how Jane sat facing the medium with her eyes fixed intently upon her, and her whole frame, as it were, in arms against such a contemptible farce as was being enacted; how the medium under control writhed and twisted under the superior magnetic power of Jane, and could absolutely do nothing; how I was compelled in consequence to ask Jane to retire, and how her power, even in her absence, was so great that the medium could do little else but imitate her in most of her every-day actions; how the words I heard repeatedly and powerfully sounding in my ears led to Jane being brought back; how Jane went under control the moment I spoke to her, utterly ignoring the presence and influence of the professional Spiritualists present; what afterwards transpired, and how we were eventually informed that there was a very bright spirit behind Jane;

and, finally, how we became acquainted with this spirit, who informed us that her name was Emelie.

In order to explain how it was that Jane came into my service, and the remarkable train of events that had been going on for years in order to bring about this revelation, it behoves me now to give some account of Emelie as I received it from herself.

It was not until our first private sitting that I became fully aware that there was some unseen power at work in my interest. I did not take at all kindly to the business at first, and was more or less abrupt and possibly rude to my unknown visitor.

Naturally my surprise was great when I heard Jane speaking in broken English, and my curiosity became aroused when she began to talk upon subjects about which it was not possible that she could have any knowledge. And when first I asked to whom I was indebted for all this information the answer I received was, "A friend." To which I replied, "You are in truth my friend if what you tell me is true!"

"Indeed, sir, I shall always be your friend, and never tell you anything that is not true," came back in response.

However interesting such observations might be, they were not direct answers to my question; consequently I did not feel satisfied until I was informed upon this point. My visitor soon afterwards told Mrs. Scott that her name was Emelie. This answer, of course, led up to more questions, and as the result of such interrogations the following is the strange history I heard from Emelie.

"My name is Emelie, or rather was Emelie when I was upon the earth. I knew your mother, L— B— [my mother's maiden name], well when she was young; she read German with me. I had been passed over some time when she came to me in the spiritworld and said:

‘Emelie, I perceive that there is a great cloud hanging over my son, and I want you to go to his assistance, since it is not within my power to do so.’ I replied that it would give me great pleasure to do this, for at that time I was not working any mission. Accordingly, command was sent to me from powers above to open up communication with you, but as none on earth will ever be able to understand how spirits discharge their missions, it is quite useless for me to attempt to explain. Suffice it to say that I followed you for two full years in all your doings and wherever you went, when an opportunity at last presented itself to me, of which I immediately availed myself. Some years ago, when I was in close attendance upon you, you went into a patient’s home in —, and the mistress of the house addressed you thus: ‘Doctor, do you know anybody who wants a good little nurse?’ pointing at the same time to a young girl standing near her. You patted her upon the head, and replied, ‘No, I do not; but such a bonny girl will soon be able to get a situation.’ Forthwith I left you and remained with that little maiden, for I perceived that she was naturally endowed with the very properties which I was in search after.

“That was my first acquaintance with Jane. It was given me to be her guide (conscience), a duty which I have discharged ever since. My mission had then only commenced, but it was necessary, before being able to open communications with you, to get Jane into your service. This, of course, was a very difficult thing to accomplish, and it took me a long time to bring it about. Jane soon got a situation, but not where she could be of any service to me, and as this was the main object I had then in view, I was compelled to have recourse to a certain line of action.

"I was constantly watching Mrs. Scott, and noticed whenever she was going to change a servant. As soon as I became aware of her intentions, I induced Jane there and then to leave her situation and present herself at the same registry office where Mrs. Scott was applying for a new servant. My first attempt naturally failed, but it was repeated over and over again, until I ultimately succeeded in my purpose. The next thing was to establish direct connection with you, which you must know has been no easy matter to effect. At first she took what you thought were faint fits, but they were semi-trances into which I induced her to go ; however, you could not understand my motive, therefore I was compelled to abandon all attempts in that direction.

"For years I have been persevering, first one way, then another, but always without success. It was I who gave Jane so many dreams, which were in reality only what I saw was going to take place. It is through my influence that Jane is able to tell fortunes more or less correctly, for of course I can see certain things in the future life of every one whom I choose to notice. Jane knows nothing about palmistry—if there be such a science. I was the one who made Jane dream about your friend paying you a sudden visit a short time ago, and I so impressed his likeness upon her that when he came to the door she remarked, 'Oh, Mr. —, come in!' at which he looked intensely surprised. When he was here I tried my very utmost to communicate with you, for I had many important things to tell you, but, Dr. Scott, what would you have thought had Jane come into the room where you happened to be, then sat down, and suddenly gone into a trance ? It caused me intense regret to let the opportunity pass, but what could I do more than I had done ? Nothing drew your attention to the abnormal



powers Jane was evincing; indeed, you took no notice whatever of anything that it was within my power to do. You were often astonished, but in the end you came to regard such foreknowledge as natural to her, and coming as a matter of course, thus you completely disregarded this very anomalous state of affairs. I struggled on, never losing hope, but all my efforts were in vain, and it was not until Captain Scott was sent to my assistance with his strong power that I could actually attract your attention. Now, however, that the way has been opened, you will have no cause to regret the step you have taken, for I am sure you will find yourself ultimately benefited in many ways by communion with me. I have my mission to discharge; it is inseparably bound up in your welfare, and until it is finished I shall constantly befriend you, and always be ready to warn you of danger and advise you upon all matters pertaining to your interest."

Such is the account Emelie gave me of her past efforts in my behalf. It was interesting in the extreme, and, if true, was certainly very remarkable, and called for some attention on my part.

Possibly some reader will say—a cock and bull story, emanating either from an over-fertile imagination, or concocted by a cunning, scheming girl with ulterior motives in view. Such possibly I might at one time have thought myself, but as regards the former construction I am quite willing to bide my time until a calm and dispassionate verdict is given, both upon what I have undergone and what information I have been instrumental in giving to my fellow men. As a reply to the latter, let me here openly state that from the very first seance until this present hour Jane has never received one single cent or remuneration in any form or shape from anybody for whatever part she has taken in

facilitating our communications ; indeed, to offer her remuneration would be to insult her—it would be prostituting an honourable gift and bringing it down on a level with the common Spiritualism as hawked about by itinerant vendors of magnetism, and, what is more, it would probably have been visited by the summary disappearance of our beautiful and powerful spiritual advisers.

As soon as I had heard the history given by Emelie, it followed as a natural sequence that I forthwith interviewed Jane in order to learn what had actually been her experience in the past on the topics mentioned by Emelie, and as the result thereof I elicited from her the following explanation.

“ I first became acquainted with you when I was about twelve years old ; it was at the house of Mrs. —, in —. You then patted me on my head, and said something about my getting a situation very soon. The first one was as a daily nurse, and I returned home every evening. Shortly afterwards I procured another situation, where I remained some time ; but one day I gave in my notice to leave without having any real cause for so doing. Forthwith I went to a registry office and entered my name for engagement as a housemaid ; but when in my next situation the same unaccountable conduct was repeated. Indeed, in every place I occupied, until entering Mrs. Scott's service, something suddenly prompted me to leave without being able to assign a reason. My last situation happened to be at a house in the country, where I was very happy and had comparatively little work to do, but one morning as I was coming downstairs the idea to leave suddenly forced itself into my mind, and I was compelled to obey. The mistress of the house did all she could to persuade me to remain, but nothing

was of any avail, and I left almost immediately. As soon as I entered Mrs. Scott's house I told her that somehow or other its internal arrangement was quite familiar to me, although I had never previously been inside it, and since I have been here the sudden desire to leave has never manifested itself again; indeed, I have always felt very happy, just as if I were at home."

This was an exact corroboration of the story told by Emelie, and as far as the registry office was concerned, it was the one Mrs. Scott was always in the habit of patronising.

There was not a single flaw in this chain of evidence; there was no contradictory statement from which one could entertain a shadow of a doubt as to the genuineness and truthfulness of the story as told both by Emelie and by Jane. When the latter gave me an account of her life, from the date on which she first met me until she entered my service five years later, she was entirely ignorant of what Emelie had said.

I think it will have been gathered from the contents of the foregoing pages that it has always been my practice in this matter to exercise great vigilance, and to allow no opportunity to pass without at once doing my best to prove the correctness of the statements made by Emelie and Clarissa.

Naturally I am of a suspicious temperament, and always took notes of the smallest and most unimportant observations, with the intention of proving them one way or another. Despite all my efforts in this respect, and the one I have previously mentioned about asking the same questions over again after a lapse of time, with the anticipation of being given a different answer, I am compelled to admit that never once have I been successful. In numerous instances, of course, it has not been possible

to prove the accuracy of their remarks for various reasons, but in such as I have been able to investigate the answers have been so reassuring as to warrant me in asserting that nothing was said by them but what they were told or saw from a spiritual standpoint, which in a great number of instances does not correspond with the material standpoint.

No person knows better than myself how difficult it must be to the ordinary average mind, at present, to realise that communication with a spirit can and does take place. Somehow or other we all, until we have proved it for ourselves to the contrary, are under the impression that we are being duped by some scheming individual who calls himself a medium, and who lives by fraud and deception. I certainly am not here prepared to defend the common type of medium, for there are many among them who do degrade what should be considered a great privilege, and who would stop at nothing in order to obtain money; and what is worse, it may reasonably be inferred that they are prompted in their actions by the evil and frivolous spirits who control them.

In this instance, however, everything points in the opposite direction: there is the clear history given by Emelie, and corroborated by Jane, of how they both had come to me; there is the undoubted fact that Jane does go into trances and is quite insensible at the time; there is the absolute certainty that Jane does not believe anything she says or sees, and there is my word for it that she has never been the gainer by one penny for whatever she has done in this matter. If then this is not a genuine instance of spirit communication—proved over and above by result—what can be Jane's motive for such conduct? Surely after the length of time she has been

a medium it must have shown itself one way or another, and yet she is here with us happy and content, thousands of miles away from her home and friends.

Possibly I may be in error in pressing this argument thus far ; indeed, I trust that such is the case, but I have seen a great deal of the world and mixed with all types of human souls, and I know (over and above my knowledge of the particular types of eternal souls undergoing subjection on this world) \* the deep-rooted scepticism that generally prevails in regard to this particular subject. So ingrained is this feeling in the bulk of mankind that, notwithstanding all that may be said or written by a credible witness, nothing will carry conviction short of a personal examination, and even then in some instances they will be like the Scotchman—they doubt the fact.

When Emelie had thoroughly convinced us that we were holding communion with an advanced spirit she became very happy, and began to develop Jane's power as a medium.

This it was almost impossible to do until harmony and sympathy had been completely established between the members of the circle and the control. Jane's clairvoyance, or power mentally to see things that are not visible to ordinary individuals, gradually improved. Clair-audience also began to develop, so that frequently when in bed she would see and hear things that astonished her. And the time soon arrived that whenever Emelie was at a loss to make us understand a locality she presented it to Jane in the form of a vision, and then she was able accurately to describe the particular spot to us.

At all times we had to be very cautious in our pro-

\* See "Theocosmia ; or, The Spiritworld Explored," part ii. chap. ix.

ceedings with Jane. Almost from the very commencement of this occult investigation she has exhibited a decided objection to being so highly privileged ; indeed, she did not admit that such a term was applicable to the peculiar properties she possessed, so that whenever she found herself developing any new phase of occultism she as a rule obstinately refused to give way to it.

In the matter of clairvoyance, many a vision has been given her and many a spirit seen that we know nothing about, for she has schooled herself to regard them all merely as hallucinations emanating from an over-productive imagination.

Probably the most useful trait of all that she developed was the power to write, or let her hand write, involuntarily, for by this means we have been able to carry on a conversation with Emelie or Clarissa without the necessity of having recourse to control.

No one who once saw Jane write could possibly say that she knew what she was doing. As soon as a question was verbally put to Emelie through the medium, her head turned mechanically to one side, her face assumed a blank expression, the pupils of her eyes became widely dilated, and her eyes gazed into space without apparently looking at any object. If the message to be written were a long one her head would nod, and eventually she would almost fall forward. She wrote rapidly, in an entirely different hand from her own, and when she came to the bottom of a page she would mechanically and hurriedly turn it over and commence writing at the top of the next one. Sometimes I noticed that in a long communication there was a tendency near the end to indistinctness in the writing, and ultimately the letters would be almost indistinguishable, and appear merely as long lines with notches in them. This I always interpreted as due to

exhausted or unevenly balanced power, and put an end to the conversation.

As Jane is possessed of a firm will of her own, it was almost impossible to persuade her to allow her hand to write if she said she would not, consequently for weeks together she would refuse to gratify my request in this matter, always observing that she was afraid to do so.

When Emelie wished to tell me anything she invariably influenced Jane to look me straight in the face; her eyes would then be wide open and the pupils dilated, so that her entire features were changed. At one time Emelie had a particular signal which she made when she wanted Jane to write: for a few seconds she would make Jane look full at me, causing her the while to squint with her left eye, but whenever she did so it always made me laugh outright, so that we had to stop it.

Sometimes I was under the impression that being put into the trance condition might be injurious to Jane's health, but was always reassured upon this point by Emelie observing that it did not harm her in the least, for she was peculiarly constituted in this respect. Certain it is that Jane, after her long and varied experience as a medium, is none the worse in any respect; but, on the contrary, is so highly developed that she even knows one's very thoughts. Ofttimes has this been apparent in the various duties she was called upon to discharge as housemaid in a busy house.

Frequently, when Jane came out of a trance, she complained of the darkness of the room in which we were assembled, although the lights were then full on. She compared her condition to that of coming into the house after hanging up white clothes to dry on a bright day.

There was a charm about Emelie which I am wholly unable to describe. Her character was so gentle; her

language so telling and full of pathos, with a ring of pure love and affection in it; her manner graceful and easy, and the broken English of her speech added a flavour which made the *tout ensemble* most fascinating. With such a disposition she naturally was prone only to see the good side in one's character, and have a reluctance to tell, or even notice, anything to the contrary. She could not bear to cause pain or see it in others, and the presence of evil she turned away from. What then must have been her suffering when I was so severely held by evil spirits and the influence they brought to bear upon me?

Once I remember her being very sorrowful and almost unable to converse with us, and on asking the reason for it, she replied that Clarissa would tell us, because she had not the courage to do so. When Clarissa controlled she stated that my eldest son was about to have a serious illness, but that we must not fret about it, for he would get well again. When the sitting was over I found my son leaning over the dining-room fire shivering and complaining of being very unwell, although apparently he was in good health when we left him two hours previously. This was the beginning of a serious illness that lasted two months.

On another occasion Emelie would not look at me at all, but kept the medium's head averted from me; she said that Clarissa would explain the reason when she controlled. Clarissa, naturally very strong-minded, evinced not the least hesitation in looking at me; in fact, as soon as she obtained control over the medium she immediately turned towards me, fixed the medium's face upon me for some minutes, and then observed, "She's gone now."

Forthwith I asked, "Who's gone?"



“ The debauched evil spirit who has possession of —— ; she has taken great offence at you because you have exorcised her. She has followed you, and is bent upon having her revenge and influencing you to evil, but I have driven her away and forbidden her to return.”

All this was quite true, and was the sequel to a very peculiar psychological case in which I had taken great interest ; and I have every belief in the observations made by Clarissa, for I diligently investigated the case subsequently, and am in possession of a letter remarkably verifying the correctness of the above.

For a long time Emelie had promised to write me an account of her passage from time into eternity, and I looked forward to the pleasure its perusal would afford us all.

On the day of my return home from my summer holiday, Jane opened the front door to me, and I at once perceived that Emelie was looking at me through Jane's eyes ; hence I laughingly said, “ Hilloa, Jane ! I see Emelie is here also.”

Jane replied to the effect that she was then engaged writing something for Emelie. I requested her not on any account to stop until the communication was ended, so she at once returned to her spiritual occupation. In a short time she handed me several sheets of paper covered with writing. The matter written was replete with interest, and for the benefit of others I will give a verbatim copy of it, when it will readily be seen that, apart from the subject matter, the style and mode of expression are essentially what one would expect from a foreigner possessing but imperfect knowledge of the English language.

“ Sunday morning, August —— . I have a strong inclination to write. Jane R——.” (Jane's own handwriting.)

"Dr. Scott, I, Emelie, am going to dictate to you the history of my passage over this day, having gotten my medium's mind balanced properly to my satisfaction. How long of time it is since I have no knowledge, only that it were two years before L— B—. Some time before that I, Emelie, took training for hospital work, and whilst nursing one gentleman of a dreadful disease, for which is named small-pox, Emelie got infected, and for a very short time lay under the care of hospital nurses. The last day of my life on your earth was very painless and quiet. I remember well the hushed stillness of every thing and person. Towards the close of the day there were three nurses standing over my cot, speaking to each other tearfully. At first I could not understand it, because I had not any pain at all, when my attention was drawn to something at my right hand, and looking round without any effort, I saw standing beside me a beautiful angel or spirit, whichever you may call us who have passed over, holding out her hand; she drew me to her as if without any power or effort. Then I knew I had given over my life as I looked on my body a lying as I left it. I had no wish to enter again. We stood there at the right side of my cot, how long I do not know; only it was time enough for me to see Gretchen lay the hands over the bosom, and my long beautiful hair, of which my care was to be much proud. She now laid down the lids of my body [eyelids], after which one, two, three nurses came in and wept over my body, not knowing that Emelie was there. Next the body was placed in one large encasement, and carried not a very great distance, put into the ground, after which masses of some white substance [probably quicklime] was placed thereon. No relative of Emelie was there. Nurses went back to their duties, speaking sadly and weeping quietly. All this

seemed no time to Emelie at all. Emelie were in a different atmosphere. All at once, she my guide, she say to me, Come, we will go ; your work is done on earth ; and going with me, side by side we floated upwards and upwards, seeming to go through many of spirits, all seeming to be tied to the earth. She that was my guide was more beautiful than any that we passed by. We went on rapidly until we came to another atmosphere ; then, Dr. Scott, my pen cannot give utterance to my mind. It came to my knowledge that this was the peace that passeth all understanding. The beautiful balmy feeling that prevailed, the manes of supremely bright spirits is so utterly beyond my knowledge of words that I cannot write it to you. After bearing me here my guide did turn to me and ask me were it my wish to return to earth. My answer was, No, none whatever. She then left me where I was, saying so far she had helped me, she must now advance to her own sphere abode. Then standing alone as I seemed to be, when I looked up, and standing by my side—oh ! beautiful—was my Carl, who had passed over before Emelie. My beautiful brother, who was the half of myself [twin brother]. He was very beautiful and radiant, but after making himself known to Emelie he said he must advance upwards to his Lord. I did not feel any more lonely afterwards. So have I gone on, so advancing, until I have one more mission given me to fulfil, which I have almost finished, and when it is finished I go to look upon the face of my Lord.

“This is the testimony,

“EMELIE.”

Can anybody imagine anything more beautiful, touching, or comforting than the above description ? The soul that prompted such sentiments surely cannot

be accused of evil intention ! Nay, more ; is there not sufficient in these lines to touch the heart of the most sceptical ?

Where is there an honest and conscientious man who, after having read all that has been written about Emelie, will dare to say that this letter was a fraud and a deception ? Whatever inherent doubt his tongue may give utterance to, his conscience will at any rate impress him with the truth.

All will grant, I think, that it was quite impossible for Jane to have written such lines as emanating from her own imagination. The similarity between this description and that given by Miss H—— is very striking ; indeed, there is such a oneness in all the evidence which has come under my notice, and been here partially recorded, as to stamp the whole as genuine. Is it possible that any one can suspect such a beautiful character as Emelie of wrong-doing or capable of purposely misleading ?

Such then was Emelie, and such confidence have I in the innate sense of right in the majority of my readers that whatever may be the first impression made upon their minds by a superficial consideration of the exalted properties of this advanced spirit, still I am fully persuaded that ultimately there will be a general consensus of opinion among them—that she was indeed an angel in every sense of the word, and a messenger of light and love.

In the presence of such brightness and purity, could our meetings be otherwise than enjoyable and fascinating ? Was it to be wondered at that those of our friends who had once listened with rapt attention to her words of hope and comfort, or to her assurance of the love, the infinite love, which hereafter awaits the faithful in Christ,

should be anxious to learn more upon a subject of the utmost importance to every mortal.

I feel that it is needless to say more about Emelie, for every reader by this time ought to have a tolerably good idea of her, which no additional words of mine can influence one way or the other. It only remains for me to express the sorrow we naturally felt at the change which came over her after ascension into the Sixth Sphere.

The introduction of Clarissa marked the beginning of the end of our communications with Emelie ; then came the time when she did not control first, but voluntarily surrendered her position to her successor. Latterly her ability to find words became so limited that she experienced considerable difficulty in expressing herself. Her remarks were almost exclusively confined to subjects relative to life in the upper spiritworld, and her stay with us on each occasion was limited to a few moments, for her power was so intense that it left the medium prostrate with nervous exhaustion and headache, which lasted several days. Finally came the leave-taking, with all its attendant pathetic accompaniments, and our beloved Emelie had left us for good, to shine refulgent for ever and ever in the presence of her Lord.

On the one hand, our loss was great, and we felt it as such, but on the other, what could we do but rejoice at her eternal gain ? The glorious termination of such an enjoyable acquaintanceship was to us proof positive of the truthfulness of all communications received through Emelie.

Knowledge of the occult can only be acquired by steady and persistent practice, especially as far as the medium is concerned ; consequently, with the experience Jane had in that particular position, she gradually developed new phases of magnetic power. More particularly

was this noticeable after Clarissa's advent, for at that time Emelie's power was greatly on the decline. She could converse mentally \* with Clarissa with the greatest ease, and during the afternoons, when not otherwise occupied, many are the conversations they had together; but I regret to say that in time Jane, in accordance with her usual practice, put an end to them, and took a strong aversion to Clarissa, which she has steadily adhered to until a few weeks ago.

The condition which Jane has now reached is one which enables her to utilise very superfine currents of spiritual power—the nature of which power has not yet been proved by man to his entire satisfaction; hence he neither knows in what relationship he stands with regard to it, nor yet how to employ it to advantage. It is a very dangerous power in the hands of an unscrupulous person, for being so subtle in its nature it can be used to the detriment of man when at the same time he is quite ignorant that it is being employed. Jane can propel her mind—her double—wherever she wishes, and do so when she is quite conscious of the fact; then in a moment read the mind of any person whom she wishes—what such an one's motives and intentions are, as well as the particular employment upon which that individual is engaged at the time when her mind pays the visit. However, although possessed of such a power, it is almost needless to add that Jane holds it in complete subjection, and absolutely refuses to exercise it at all.

Emelie was Jane's guide, and one of the duties of the guide is to try and mould the subject generally in the

\* For a definite explanation of the way in which a spirit converses with man see "The Human Soul Revealed."

right way, so that it not infrequently happens that the subject becomes an exact counterpart in mind, if not in body, of the guide. Hence as Emelie was, so now is Jane; and as the former possessed high and noble sentiments, and was prompted to do right because it was right, so the latter's lofty ideas of integrity make her shun the very thought of ignobly prying into other people's affairs. Being possessed of such power, it may readily be inferred what she could do if she so wished.

Before finishing the history of Jane in connection with this subject, I think it may be of some interest to explain how this book received its name. I must observe, in the first place, that it was due to my father's strong presentation that the idea first struck me to make my experiences public, and the sequel will clearly show that he was commanded to do this. He, like all other good, faithful spirits, had been sadly distressed to witness the evident and terrible deception practised upon believers in modern Spiritualism. In the world invisible and unknown to man, but inhabited by spiritual existences, with properties in every respect adapted to the conditions of such world, it is no difficult thing for any and all spirits, if they so wish, to witness what transpires behind the scene to man at Spiritualistic seances—the fun and merriment it affords those idle and worthless spirits who habitually control their mediums. Hence they are able to draw accurate conclusions concerning them. Faithful and progressing spirits, from the advanced positions they occupy and the work they are called upon to discharge, emphatically refuse to countenance them; hence the only sources open to Spiritualists from which they can possibly receive communications are earthbound spirits in the First Sphere, or the idle and frivolous class in the Second Sphere. What do these spirits know about the

Godhead or heaven? They are outcasts on account of the particular lives they led when undergoing the earthly test, and as they never exercised faith nor did any measure of good works when the soul was confined in the material body, so are they now in the spiritworld, with their souls bound into spiritual bodies instead of material bodies, the exact counterparts of what they were, because their souls are eternal, hence unchangeable. They are not allowed to advance, for more reasons than one; hence they are not entrusted with any work. Their whole attention is bent upon self-gratification, in whatever direction that may lie, and nothing affords them greater satisfaction than controlling mediums. It is a new and an amusing pastime to them, for they are extremely ignorant of everything that is beneficial to the yearning eternal soul in its condition of temporary ignorance. It is a very dangerous occupation at the best, having any dealings with any types of spirits, more especially with the above, for they pervert man's faith. (See what the most powerful spirit in the Fourth Sphere has to say on this subject in "The Human Soul Revealed.")

As it was at my father's suggestion that this work was written, so it seemed to me to be my duty to leave the naming of it in his hands. Some weeks ago, at the last interview I had with him, I mentioned what my desire was upon this point, and he replied that he would think it over and give the name to Jane, because he could converse with her when she was not under control, himself being too powerful to visit us frequently.

Some nights subsequent to this interview, as Jane was going to her bedroom, the light went out on the stairs, so she proceeded to her room in the dark. As soon as she had closed the door an intensely bright light, almost re-



sembling an electric light, illuminated the whole room. At first she thought it must be the moon, but when she remembered that the blind was down, and that it was snowing and blowing outside, she realised what it was and became frightened; thereupon she immediately threw her apron over her head, jumped into bed with her clothes on, pulled the bedclothes over her head, and in this condition remained all night.

When next I had an opportunity, a few nights later, I asked Clarissa the meaning of it. She informed me that Captain Scott and herself were in the act of paying Jane a visit, for he then intended to give her the name he had decided upon for the book; that, being so bright and powerful, wherever he went he was surrounded by an intense light, and that as soon as this light, which heralded his approach, was visible to Jane, she became scared, so that Captain Scott had not been able to communicate with her at all.

Clarissa then gave me the name that my father had selected, which was "Spiritualism not Spiritualism," meaning that Spiritualism, as at present practised and believed in, is not true Spiritualism, such as faithful and advanced spirits know it to be. I was also requested by Clarissa on no account to tell Jane that I knew what the name of the book had to be, for my father intended to visit her again and give it to her himself.

Three weeks ago Jane apprised me that she had seen my father and Clarissa together the previous night. They were both very bright indeed, and only remained with her a few moments, when the former held up in front of her what appeared like a strip of paper, upon which was written

SPIRITUALISM NOT SPIRITUALISM.

## CHAPTER IX

### CLARISSA

To describe Clarissa's character with any degree of accuracy is a somewhat difficult task, for she was no ordinary spirit, in many respects being the very opposite to Emelie ; hence the contrast is striking.

Whenever one is criticising the conduct and works of a spirit, it must always be remembered that until the Sixth Sphere has been reached that spirit is in a measure still somewhat similar both in disposition and general deportment to what he was when on earth. Undoubtedly the rough edges of his most pronounced human traits, which were his temporary distinguishing properties, are rubbed off as he progresses with his work, increases in goodness and love, and advances from sphere to sphere. The spiritworld, generally speaking, is for this particular purpose, and when it is elsewhere explained why all the eternal souls are being compelled to come on earth, then its great importance will be easily grasped. There is, however, no radical change in this respect in a spirit during the time each one is engaged in his mission or missions, undergoing atonement, between the Second and Sixth Spheres.

We do know something definite about Clarissa's earthly antecedents. She comes of good stock, is of Irish extraction, being a native of the county of Tipperary. Her father was an officer in the English

army, and all her days were spent at the old family home. I do not give her surname nor place of birth, for such might not be agreeable to her father, who is still alive, but some day it is my intention, if possible, to investigate for myself all the particulars of her early history.

During life she was, to use her own words, a regular tomboy in all her ways. She could ride a horse bare-back, or climb a tree as well as any country lad. She had a peculiar affinity for always being in mischief, and was a perfect torment to her brothers and sisters. She was brimful of wit and humour; in fact, was a typical specimen of a wild Irish girl. She was kindness itself, and always ready to do any one a good turn. She was wholly regardless of any opinions others might form or give expression to about herself, and did not in the least court flattery. In word and action she asserted complete independence, but beneath this somewhat rugged exterior there was a rich vein of truly religious sentiment. She was a great favourite with all who knew her, for it is but natural to infer that such would be the case with a beautiful girl of the above-described disposition; however, unfortunately for her, as far as her earthly career was concerned, she was cut off at an early age, having fallen a victim to consumption. As soon as she was ushered into the spiritworld, and located in that sphere to which her faith and good works had justly entitled her, she at once realised the great change in every respect that had come over her, and recognised the marvellous freedom that a spirit enjoys without being at all hampered and restricted by a heavy material body.

Before proceeding to give a discursive history of Clarissa as a spirit, so far as I knew her through this mission, I think it will be best to record the account of her passage over, as written by herself a few days ago at my urgent

request. For many months past she had promised to write me out this narrative, but for some inexplicable reason, probably because I was so anxious to obtain it, she had neglected to do so. What a] really glowing description she could then have given of her strange experiences as she once again crossed the threshold of eternal life! When at the zenith of her mission to help me she could wield the pen with marvellous dexterity, and lucidly express her thoughts on paper, but now all that is changed, and the illegible scrawl I have in front of me is but a sorry caricature upon what she could once have done. Neither the writing nor the subject matter is worthy of Clarissa, but it will show the remarkable change that had come over a brilliant mind by ascension into the Sixth Sphere, where every previous trait in her character had undergone a purifying process, and even the inclination to write had almost entirely disappeared. I well know the effort even these few lines caused Clarissa : in the first place, she had to overcome the aversion which she now had to writing, then she had to use a hand that had lost its cunning, and, finally, she had to concentrate her mind upon a subject now so far beneath her that she had foregone all interest in it, even to a recollection of particulars. When I first read the production I could not but feel sad at such a pointed reminder that this was all that was left to us of an able and willing adviser, and the little that was left did not fairly represent her. At first I felt extremely disinclined to record it here at all, but upon further consideration I decided that to insert it was the most advisable thing to do, in order that others may have an opportunity of judging for themselves the pronounced change which a translation into the Sixth Sphere effects upon an angel.

The following is a verbatim copy of what Clarissa wrote.

"Having promised Dr. Scott to write of my passage over, with your permission will do so now, although I have not so much power over your hand as I have had previously. Do try and have a little sympathy with me, I indeed love you very much, and will do all that I can to increase your happiness." (These words refer to Jane.)

"Dr. is acquainted with leaving of the body, so I need not go into that, but my surprise was so great as to reach bewilderment when I found myself in life, not existence. I think I will be better able to explain than write these matters. I had looked forward to going straight to my Lord, not understanding that I had further work to do before I could. I was, shall I say, met by a most beautiful angel that any one could adore, indeed, that was my wish, but she gave me the information that it could not be; that I would be able to do so when she and I were glorified. I felt very lonely, not knowing where to go when she left me. I had then passed through two spheres, which was my destination until I should rise my mind. She said it would come to me; I was just to go forward, in faith, waiting for my commands, and doing all that I found to do. I have done so; my wonder was great. I have attended many spiritual meetings, but never controlled or spoken until I came to Dr. Scott, when it was given me that this was my mission, which I have fitted myself for well. I have helped as well as my abilities allowed me, but I have not made everything quite clear on account of my inability, but will talk to you soon on the subject.—CLARISSA."

The foregoing is the disjointed account written by Clarissa of her entry into the spiritworld. I made it my

business to have further conversation with her upon the subject, but, despite all my efforts in the shape of numerous questions, I was not able to extract much more information, for she seemed totally unable to collect her thoughts; however, I managed to glean the following points from her answers.

When her soul was ushered into the spiritworld she was forthwith carried through the region which constitutes Hell, or the First Sphere, into the Second Sphere, which was her destination. She immediately awakened to the fact that she had got rid of her cumbersome material body, and felt the great change in her surroundings. The brightness of her condition much surprised her, but being then a spirit, the astonishment was not so great as it would have been had she suddenly been translated into the spiritworld still in possession of her earthly body and faculties. She was then a spirit among spirits, and in a world marvellously adapted to her altered condition. At first she felt lonely, because everything was so new and strange. An intense longing to do some useful work gradually came over her, but none was given her, and she was informed that her buoyant nature had first to be controlled. Her guide told her just to follow the bent of her inclinations, and whatever she did to do it earnestly, the sooner to prepare herself for a future mission. Not long afterwards she felt drawn in an irresistible way to Spiritualist meetings, and visited many hundreds of them all over the earth, and that for a number of years she was thus occupied. At that time she was totally ignorant of the reason for such persistent conduct, and as curiosity in the earthly sense is a property of which spirits are entirely devoid, so she never made any effort to find out, but naturally continued to prosecute it. Whatever regret she might experience at the nature of

the meetings she attended, she was nevertheless quite powerless to interfere. In the course of her wanderings she casually visited our little gathering where Emelie was controlling, and was astonished at the sight she beheld, as well as most agreeably surprised to find that it in no respect resembled the assemblies she had been accustomed to attend. At length two advanced spirits, much brighter and more powerful than herself, approached her, when she at once had the instinctive knowledge that they were messengers bringing her a mission. She was then straightway conducted into the Third Sphere, where she recognised that her previous strong proclivity had been intentionally to prepare her for the mission she was now engaged upon.

This was, to say the least, a remarkable story, and on the face of it was a true one, for upon the very first occasion when Clarissa controlled Jane she informed us that she had visited many Spiritualist meetings, and once had casually looked in upon our own, and been extremely surprised at the difference between the nature of our spiritual communications, as well as the type of spirit controlling, and those which she had been in the habit of attending.

This unsolicited testimony was but another corroboration of what I have been repeatedly assured—that this mission was sent to me from a Divine source, for the benefit of man generally, and that it had been fore-ordained.

Here we find Clarissa for eleven years unconsciously prompted to confine her attention solely in the above-stated direction, so that she might obtain a full and complete knowledge of the doings of Spiritualists, especially from a spiritual aspect, in order to prepare her for this her future mission. As a result of such experience I have

received from Clarissa a great amount of information about the way in which Spiritualists are ignorantly and innocently misled by worthless spirits, and in the proper place I shall refer more fully to the "slough of despond", in which conscientious Spiritualists are indeed wallowing, as well as suggest to them the proper course to adopt in order to recover the right road—that road which will without fail lead them ultimately to perfection and Heaven, rather than to a barren spiritual "summerland" in the Second Sphere, without Christ or any knowledge of Him. What surprise, then, when Clarissa told me that she had witnessed controls innumerable—a motley crew of frivolous spirits—arrive from all parts to try and satisfy their curious clients by finding out who Emelie was, and had seen numbers of them hurled back when they crashed up against the spiritual barrier which victory over adverse influences had permanently established around our medium.

When Clarissa was thoroughly established in succession to Emelie we soon became aware that we were dealing with a spirit possessed of a strong personality. The same traits of character which had distinguished her throughout life repeatedly cropped up again. She was polished and ladylike in all her ways, and her language was refined and select. There was a complete absence of the loveliness of Emelie, which made the change more pronounced. If Clarissa said a thing she meant it, and no amount of persuasion could induce her to do anything if once she had told you she would not. Time never dimmed her memory, and the cutting way in which she would make me toe the line was not to be forgotten after a few trials of strength with my severe instructor. She was cool, calculating, and endowed with all the properties requisite to make a splendid business woman, and nothing afforded



her greater pleasure than being so occupied. She was an admirable judge of human nature, and did not fail to see the bad side as well as the good. Her advice to me was always valuable, because before tendering it she was ever cautious to feel the ground well in front of her. Work which Emelie was not capable of performing, or at which her nature revolted, Clarissa undertook without the slightest hesitation. She had a great aversion to making any reference to those spirits who were around us at our sittings, and her reasons were well founded, one of the chief being that whenever allusion was made to any particular spirit hovering about it established a current of connection with that spirit, which enabled him to come into our midst, where he would persistently remain until the attraction which drew him into our circle was exhausted.

As a more complete explanation of this point is not necessary at present, I do not purpose entering into a deeper consideration of it here ; but I may state that when a spirit is drawn into such a circle he naturally becomes an attentive listener to all that is said, and is apt to retail any information gained, with a little added thereto, possibly to the detriment of the first person, for it must always be remembered that the way in which a spirit exercises his power or brings his knowledge into play is by impression. We have had experience of such conduct on more occasions than one ; hence we have placed ourselves entirely in the hands of Clarissa in this respect.

The above observation, of course, only applies to a certain class of spirits, but then that is the very class which alone crowds around a circle for want of something better to do. Still, it must not be inferred that we were never informed of those spirits who were near us, because

whenever any bright spirit made himself more than usually conspicuous, from the position such spirit assumed outside the circle Clarissa not infrequently referred to the fact, with the result that we did sometimes, through Clarissa, listen to what they had to say.

In order to exemplify my meaning I shall give two instances of the above, both very interesting in their way.

Some weeks after my arrival here, Clarissa referred to the fact that there was a very bright spirit present, immediately outside our circle, who from the conspicuous appearance she presented was desirous of talking with me. We allowed her into the circle, and I discovered through Clarissa that she had been an old patient of mine, who had died since I left England. She had come on behalf of her daughter, who was ill at that time, to see if I would go and visit her. This was very interesting as an example that spirits have not the least knowledge of distance, for this spirit had willed herself to me, and thus had come to me, not having the slightest idea that I was nearly six thousand miles away from her daughter.

The next instance was equally absorbing. Nearly three months ago, one evening Clarissa informed me that outside our circle was a very bright angel from the Fifth Sphere, and that we must at once hear what she had to say, for she could not possibly be refused admission. Of course we welcomed her into our midst, and as the result of a short commune between Clarissa and this angel we were told the following story. This person had died a few weeks previous to the time she visited us, and since our departure from England ; she gave the name of Miss C—. She had died suddenly, and forthwith been carried up to the Fourth Sphere ; since then she had been raised into the Fifth. When on earth she had

taken great interest in Jane, and had been her Sunday school teacher ; that she had heard a rumour that I was a Spiritualist and Jane a medium, at which she felt deeply distressed, and had offered up many a prayer to the Father to lead Jane into the right way again. At the same time she could not disabuse her mind of the impression that, from the knowledge she had of me as a Christian, I would not lead Jane into any wrong or be instrumental in perverting her faith. Since passing over she had made it her duty to find out Jane, and was now more than astonished to see her occupied in such a beautiful way, holding communion with very bright angels ; and now that her ignorance on earth had been converted into knowledge, she congratulated us all upon our privileged position, and told us to continue in the road we were pursuing.

Two or three weeks after this incident Jane received a letter from her home in which the death of this lady was announced.

Clarissa's independence of character asserted itself in a very pronounced way on one occasion. She was then in the full swing of her mission, and felt the necessity of obedience to Emelie intensely irksome to her. Not but that she loved Emelie and revered her beautiful nature, but it was the old earthly disposition again prominently manifesting itself, as she had been on earth so was she now. Her great desire was that the medium's disposition should be moulded in a similar groove to her own ; thus she thought that, harmony between the two having been established, she would be the better able to develop her marvellous powers. Accordingly, she forthwith proceeded to carry into execution her audacious design, all conditions for doing so being favourable owing to the continued absence of Emelie in her sphere.

One day, to our astonishment, we noticed a remarkable change in Jane ; but it is quite unnecessary to particularise the way in which it manifested itself, further than to observe that from the gentle and amiable disposition of Emelie she all at once donned the independent nature of Clarissa. I could not at the moment satisfactorily diagnose the condition ; hence it was not until our next sitting that a clear explanation of what was taking place was forthcoming.

Emelie then told us in her own peculiar way that when she came down to control Jane she found her considerably altered, so that she immediately knew what had taken place ; that she had taken Clarissa to task about her conduct, and threatened to refuse her control if she persisted in such behaviour. It ended by Clarissa apologising to us all for what she had presumed to attempt, and promising never to repeat it again. This incident was the turning-point in her spiritual life, and hence is worthy of some slight notice.

In the consideration of this interesting event there are two points which forcibly strike one. In the first place, there is the disposition which was evinced during life ; and, in the second, there is the condition which must obtain before participation can possibly be granted in the reward of perfection.

No intelligent person at the present day expects Omnipotence to work a miracle for the special benefit of any man on earth, but advanced information clearly proves that He brings about His ends by calling into operation the various laws which are especially applicable to the different conditions.

I have already described what Clarissa's disposition was on earth, and it is wholly unreasonable to expect to find her, the moment she has passed over, as meek as a

lamb and as pure as an angel in the Sixth Heaven. Indeed, it is quite in conformity with man's intelligent ideas to see her much the same as she was in the flesh. Such really was the case, but mark what means were adopted to bring about her regeneration. For eleven years she was denied any mission, in order to subdue her buoyant nature, and not until it had been brought somewhat under subjection was she given an opportunity to advance. All these years she struggled to overcome what had been her natural weaknesses, and the fight must have been an arduous one, if we are willing to judge by ourselves, by the difficulty always associated with mastering our besetting faults. Again and again this proclivity asserted itself in her progress upwards, and the above is but one instance in which it came right to the front, only to meet with a more severe correction. Here she was openly compelled to acknowledge allegiance to Emelie, for it was only upon this condition that she was allowed to proceed with her mission. In doing so she was obliged to mortify herself, and for ever to bid adieu to her former independence and self-assertiveness, or she never could have advanced—it was essentially an act of severe self-abnegation. This she did in earnest, and we never again had occasion to take exception to her conduct in any respect.

It must not be imagined that we did not love and respect Clarissa, for such was not the case. We knew her nature, recognised the struggle she had to overcome it, and admired her for the effort she made. In all respects we entertained the highest opinion of her, both for what she was and what she did. As we gained knowledge of the future life in the first instance from Emelie, so were we now being assisted in our earthly affairs by Clarissa. Each had a mission to discharge, and the

mission in either case was the one most suitably adapted to that particular disposition.

Clarissa's strong nature in many instances was of great service to us, especially by the way in which she was able on several occasions to exorcise evil spirits.

Knowledge of the great unseen world of spirits is as yet in its infancy, and man is not aware of the heterogeneous influences by which he is surrounded ; hence it is premature to refer to them particularly. The time, however, is rapidly approaching when all will be acquainted with such influences and the true sources from which they emanate, for this is the most important direction in which the world will progress in the future.

It would almost make a man's hair stand on end if he suddenly knew and could fully realise the nature of his surroundings in the spiritworld ; but until the proper time arrives, and his mind is prepared to receive and assimilate the information, it is futile to open out the subject. Man must first clearly understand and duly appreciate that his body is one of material substance, and that all the powers of this body are consequently restricted to matter. His eyes are given him literally to limit his vision to material objects—so that he shall not see eternal conditions ; his ears, also, are to limit his hearing to material sounds—so that he shall not hear sounds proceeding from the eternal equivalent to matter. But everything material is temporary in its nature, consequently faith is absolutely necessary in all who wish to acquire knowledge of permanent or eternal conditions, and who would ultimately reach heaven.

The Father is Omnipotent, and when He commanded matter to be created, and then man out of matter, He had a clear and definite object in view. Man, however, need have no fear because he is surrounded by invisible

powers, for the most part bent upon ruining his soul, for as the soul is intentionally and necessarily placed for a time in a position subject to the "leading into temptation" of evil spirits, so is that living soul also possessed of a free will, the instinct to distinguish between right and wrong, and the power of the Holy Ghost (conscience) to "deliver him from evil."

As for various reasons I do not purpose referring to the way in which Clarissa assisted me in my private affairs, and since that was the particular direction in which her present mission lay, so it may reasonably be inferred that any character sketch of this charming spirit must necessarily be short and incomplete.

From the date on which she tried her hand at remoulding Jane's character, and was in consequence brought under subjection, we noticed a change in Clarissa. At first it was very slight, but still it was there, and by degrees all the former traits noticeable in her gradually toned down.

Our conversations were long and enjoyable. At times she was full of fun, and displayed the wit and humour natural to her countrymen. She could, when she was in the vein, treat us to a bit of real Irish as spoken in Tipperary, but she never could induce Jane, when not under control, either to sing or play the piano, at both of which she was proficient when on earth. Once only did my son hear strains of the "Gloria in Excelsis" from the piano when the other members of the family were at a place of worship. He came downstairs to see who was performing, and great was his surprise to see Jane at the piano, for she was totally unable to play it herself. As far as I am aware, this was the only occasion upon which Jane has been known to gratify either Emelie or Clarissa in this respect.

When we left England Clarissa was in the Fifth

Sphere, and although always ready and willing to help, yet her power to do so was not so pronounced as when in the Third and Fourth Spheres. When in these latter regions she could obtain information from any distance without leaving us at all. This I have already explained ; at the time it seemed almost incredible to me in my then dense ignorance of the advanced unseen world, but now, with my increased knowledge, I regard not only this, but all the experiences recorded in this book, as mere trifles, scarcely worth relating, as compared with what are to follow.

It has been previously stated that to the spiritual condition there is no such thing as "thought" upon any spiritual subject ; there is either knowledge or ignorance. Thus in the latter case a faithful progressing spirit will say "No" without the least hesitation, regardless of the disappointment such an answer may cause ; but with an evil or frivolous spirit such is not always the case. Indeed, the one really useful property which an evil spirit possesses is that of being able to read the human mind, and the reason for this is obvious. Hence these spirits, as well as the frivolous class, are able to read the mind of any questioner, and are addicted to giving such answers to questions as they see will be in conformity to the expectations of the inquirer, the truth being only of secondary importance.

Thus in this respect alone may be recognised the manifestation of the different properties governing the various types of spirits, and this justifies the want of reliance which must always be placed upon whatever is said by certain classes. The evil spirit lives by lying ; it is part of his profession, and he is not ashamed of it : the frivolous spirit is an outcast, he cannot advance, he is careless, and has no reputation to keep up ; he is denied



any power save what justly belongs to him as an occupant of the Second Sphere, and he passes his time solely in frivolous amusement, often at the expense of man's happiness : thus none but faithful and advancing spirits are worthy of notice.

In her dealings with "doubles" also Clarissa was ever seen at her best, and we were visited by some very powerful ones, but she was never found wanting to the occasion.

The change which has now come over her is most remarkable, and is even more noticeable than it was in Emelie's case. She has completely lost her own individuality ; all the predominating features in her nature have disappeared ; her vivacity has gone, and she no longer speaks the fluent English of former days, but in broken accents, and has great difficulty in finding words and framing sentences. She is amiable and loving, kind and considerate ; in fact, she is Emelie over again. In accepting the conditions Emelie imposed upon her after the attempt at self-assertiveness she made, Clarissa knew well the consequences they entailed, but from the date of acceptance her progress was rapid, for in every respect she was then discharging her duties ably and diligently. She is now no longer able to oblige us as in the past, but if we ask her a question upon any particular topic she will get the information and tell us it the next week. The link that bound her to earth is almost worn through. She is an untold distance away, and hence the attraction she once had to the earth and its affairs is proportionately small, and the counter attraction heavenwards in the same ratio is intense. When she does visit us it is clearly to be seen that she would rather be away. The conversation is forced, and her answers are given in a dreamy fashion, as if she could not collect her thoughts sufficiently to interest herself in us.

Such is Clarissa's condition now. Her present mission is practically ended—its crowning feature is almost beyond human conception—and, being in the Sixth Sphere, any future one she may be required to work will be of a most advanced and exalted nature, and in close harmony with her intensely powerful condition.

The purposes for which both Emelie and Clarissa were forced upon me having been accomplished, all my communications with them came to an abrupt termination, and I was launched into another sea of troubles, to test me thoroughly in a different direction, but the object in view was never lost sight of for one moment.\*

\* Author's remark, December 1905.

## CHAPTER X

### EXPLANATIONS

IN accordance with the promise made in the earlier pages of this work to record at length some of the valuable information concerning advanced conditions which I have received from Emelie and Clarissa, I shall now proceed to do so as far as the scope of this work demands.

Of course, I fully recognise how necessary it is that every reader should be enlightened upon all points of importance mentioned in the foregoing pages before he can possibly be in a position to grasp the meaning of the whole.

From the very intimate friendship which has existed between Emelie and Clarissa, on the one hand, and myself on the other, and from the numerous conversations I have been privileged to hold with them upon all topics which the nature of their respective missions empowered them to explain, it follows as a natural result that I am possessed of a great amount of anxiously sought-after information upon many abstruse points concerning man's welfare at present quite unknown to the world generally, and entirely beyond the possibility of attainment under ordinary circumstances. Much of this information I do not think it advisable to mention here, because the pretensions of this work do not include such. However, in the book called "The Human Soul Revealed" all who are desirous of acquiring rational and

unanswerable testimony concerning the past, present, and future—as far as the soul's eternal welfare is concerned—will find every point explained which at present it is lawful for man to know anything about.

First of all, it is absolutely necessary for one fully to recognise that in considering this work he is dealing with a subject far beyond the calibre of his own material properties, and one which must always require an exercise of faith. The investigator, except he be clairvoyant, can see no spirit, but he can hear sufficient to convince him that there is most certainly a third party present, possessed of attributes as well as of a condition quite unknown to him. If it be his privilege to be allowed to hold communion with a bright, faithful spirit (and God forbid that he should have dealings with any others), he will soon realise that he is under powerful and noble influence, and that he will be greatly benefited in the particular direction in which the messenger was empowered to help him.

It is worse than useless for any one to attempt to approach this extremely abstruse subject with a mind full of scepticism ; but, on the other hand, I certainly do not expect him to be a convert beforehand. However, if he be sincere in his intentions he must at least investigate the subject with an open mind, and with a judgment free and unwarped by any prejudice of doubt and ridicule. Granted these conditions, then I am bold enough to assert that there are very few persons indeed with an experience such as I have had who would not be thoroughly convinced by what they had both heard and witnessed.

I am presupposing the reader to be in the same state of ignorance as myself when first unwillingly brought face to face with the actuality of spiritual existence, and I am

treating him as if he were. Such terms as "spheres," "earthbound spirits," "guides," "controls," and "doubles" were to me synonyms of anything that was dark and unintelligible, therefore I shall here explain them to the best of my ability.

#### SPHERES.

It is many years since I heard from some one—I don't know whom—that there were seven spheres. With this vague utterance all knowledge upon the subject was exhausted, and I have never had the satisfaction of having had it explained to me until recently; indeed, I very much doubt whether any explanation could be given. More than once has my curiosity been aroused upon this subject, but I certainly never expected to be enlightened upon it from the source whence I did obtain my information.

Of course, it is a very difficult thing for a spirit, no matter how powerful, to impart to man information upon any point which pertains to the spiritual existence, notwithstanding the fact that such spirit never requires to think upon anything spiritual; hence what one is told by a progressing faithful spirit must be correct from a spiritual standpoint.

The language made use of in the spiritworld is essentially different from any material language. The spiritual body is not one of matter, hence spirits do not possess the wherewithal to produce material sounds. Spirits commune by heart and mind, yet they have neither one nor the other as man interprets them.\* They understand each other perfectly, and interchange ideas with the greatest ease and lucidity, and their conversation is over

\* See "The Human Soul Revealed" upon this subject.

almost instantaneously, because their language is adapted to the spiritual condition and the world they inhabit. When, however, a spirit is called upon to explain to man any particulars concerning his present condition, or the basis upon which such existence is founded, then difficulties beset the informant at the very outset.

First of all, we have an invisible, immaterial being, with supernatural properties, in communication with a material, finite mortal. Each one possesses a body and language in every respect different from the other, the soul alone being similar in both. The former has an organisation superior in all ways to that possessed by the latter, and understands the nature of the latter's being and circumstances, but not *vice versa*. Indeed, so ignorant is the latter of the spiritual life, and all that appertains to it, that his very language contains no words which will convey to the human mind an idea of conditions about which he knows nothing. What then is a very easy thing for one spirit to say to another becomes almost an impossibility when the same attempt is made with man. There is the fact that a spirit cannot find words in any earthly language to express himself when he wishes to explain anything concerning the internal workings pertaining to the spiritual existence, for no human form of speech contains any such, because man is totally unacquainted with them. In the second place, the material-bound mind of man could not grasp a spirit's meaning granted that he were able to express himself. And, finally, no spirit, unless sent especially upon that particular mission, has power to explain conditions which it is not intended that man should know anything about.

How frequently have I seen Emelie struggle to find words to explain herself, and how often has she been compelled to give up the attempt in despair, and the

same with Clarissa. Indeed, I have constantly noticed that they both had a marked disinclination to try and express in human language points explanatory of the future life, simply because the impression conveyed to the mind would fall so very far short of the reality as in no sense to do justice to it.

Again, the apostle Paul puts the case clearly when he mentions about once knowing a man who was caught up into the Third Heaven (sphere), and there hearing unspeakable words which is not lawful for man to utter; and I add—seeing things which it is lawful for us men to behold or be made acquainted with.\* This is indeed the truth, for man can rest assured that whatever knowledge he obtains of the future of eternity will be at the command and by the sanction of the Heavenly Father, and for a particular reason.

There are seven spheres or regions, six of them being in the spiritworld; and in these spheres are located, at one time or another, temporarily or permanently, all the eternal souls who have undergone the earthly test. The lowest sphere of the spiritworld is merely one step in advance of the material world. Strictly speaking, the spiritworld is a temporary world composed of eternal elements, which are consequently immaterial in their nature; hence every soul on leaving the earth is freed from the material bondage of the body for ever, the purpose for such bondage being at an end. The soul is then forthwith invested with a spiritual body, as it is in the very act of re-entering the threshold of the eternal world.

The soul thus provided with a spiritual body is called a spirit, until the time comes when it is reinvested with

\* See "Theocosmia," part ii. chap. xiv., "I am taken up into the Third Heaven."

its other eternal properties, and again becomes a complete eternal soul.\*

It is my duty here to state that the explanations contained in the few succeeding pages do not pretend to be by any means complete. The limit of my present intention is reached when I have conveyed to my readers information which will be sufficient to enable them to form ideas—mental ideas, if I may so express myself—of what the beautiful spiritworld is really like. The human brain, as at present developed, is incapable of appreciating at its true value the actuality of the spiritworld, either as it does exist or the particular purposes for which it was especially constructed. But when it has been clearly and logically explained to man what a complete eternal soul is, and when he has diligently and thoughtfully considered the reason why each soul is compelled to submit to bondage upon a material world, then, and not until then, will he be in a position to estimate the omniscient purpose of the spiritworld.

What marvellous progress the world has made during the past nineteen hundred years! and although during all that period God has never allowed man to have more certain knowledge concerning the Omnipotent Power, or about his own soul and all that pertains to it, still human intelligence, ever on the advance, has constantly asserted its steadily increasing reluctance to accept the Christian religion as revealed in the three synoptical gospels. But it must necessarily be the case that the Christian religion, if it be correct in its tenets, is also a progressive religion, and progressive in the same ratio as man is advancing in intelligence and science.†

\* See "The Human Soul Revealed."

† The second great principle prescribed by Eternal Justice in the test of all souls.



What efforts, determined but unavailing, the genius of man is incessantly making to solve the problem of life and its purpose on earth, and how jealously watched and safeguarded are all the old landmarks of Christianity ! A brilliant mind, ever and anon struggling to sever the chain which binds it to first-century intelligence, asserts itself in lofty but vain conceptions ; then suddenly another equally powerful brain rushes into the breach, undermines the scaling platform, down comes the erection, and the Christian religion emerges from the fray uninjured and untarnished. There is a reason for all this, and a beautiful reason too—but let us resume.

#### THE FIRST SPHERE.

This sphere, like all the others, is a vast region surpassing man's comprehension ; nor yet is it within the power of any spirits to determine its limits, for to them it is in reality no distance at all. As far as man is concerned, it is situated from the earth upwards, and includes the earth and all the planets and stars. In no respect does it resemble the earth. The spiritual atmosphere of this region is subdued and not unpleasant to its inhabitants, but gloomy and exercising a depressing influence upon all those spirits who only visit it. It is not lighted by any sun, for spirits do not see such objects, inasmuch as the nature of their existence requires that they shall be supplied with light which is eternal in its properties.

This sphere is Hell. Thus, whereas nineteen hundred years ago the intelligence of man could only interpret hell as a material condition, of the same nature as the human body, now it is being revealed as an immaterial condition, a condition which in the nature of its elements is similar to, and thus adapted for the reception

of, the soul, the life, the part that feels, and hence the part that can be made to suffer.

This region is inhabited by an infinite variety of souls, all evil souls—those who upon the earth had been sinners in the true meaning of the word, from the man who never tried to do right to the one who persuaded himself that he was better than his neighbours, but whose real life was full of abominations; from the one who boasted in his sins to the one who presumably was leading a correct life, but whose motives and intentions were evil and selfish in the extreme.

There are two distinct types of inhabitants of this region, both evil, but each here for essentially different reasons. However, my present observations will apply to one of these types only, because a considerable amount of explanation will be required before man will be able to satisfy himself fully as to the feasibility of the other type being here.

No permanent inhabitant of this sphere believes in Christ, for such profession necessitates an effort to lead a good life, which would be differently rewarded.

The Father is Omniscient, and if a man deceives himself, he cannot possibly deceive his Maker.

Spirits in this sphere are frequently called earthbound spirits, for they never wander far from the surface of the earth. All such spirits are not equally evil, but none have reached the standard which qualifies for the second sphere; hence all are in hell and equally treated in this respect, but the more evil the spirit is so much the more pronounced is the nature of its properties.

All spirits located in this sphere have a dark appearance, and this quality varies in degree from that of dullness to that of intense darkness, even to blackness, according to the degree of evilness in the spirit.

No spirit relegated to this sphere is able to transgress its boundaries, but each one has liberty to wander about wherever he wishes and do whatever he desires except disturb the general harmony. The aphorism, "As you were, so you are," applies with peculiar force to spirits of this class, for as they were evil upon the earth and committed evil deeds, so now are they evil, and here they in a spiritual way are continually doing evil. These are the spirits who are constantly following man, from the day when he is first able to distinguish between right and wrong until the day that his soul is freed from his body. They tempt him and lead him astray in thought, word, and action. One of the inherent properties which all spirits possess is that of reading man's mind ; hence these spirits are easily able to detect who are likely subjects to exercise their influence over. In this respect they are never wanting, for in regular succession they are persistently prompting into the brain of man one evil thought and desire after another. The more one gives way to their influence the greater becomes their power to exercise it, but when they alight upon a human being who is firm in his resistance they do not waste time upon him, but hasten away to more willing and pliable subjects. Their general habits are to wander about, never as a rule remaining long in one particular location ; still, of course, there are constant exceptions to this rule, and there is nothing to prevent them from revisiting their victims as frequently as they wish. They certainly have the power to speak the truth, but they are altogether lacking in the inclination to do so.

Other spirits, not so evil, do not feel that intense yearning after sin ; hence they are not everlastingly in search of it, but pass their existence as their inclinations prompt them.

Spirits of this type and in this sphere know nothing of heaven or the higher regions, nor yet do they care anything about them. They certainly see bright spirits and angels continually coming and going through their sphere, but they as a rule pay no attention to them, nor yet are they curious to know whence they come ; while, on the other hand, bright, faithful spirits take no notice of them.

Good in every form or shape these spirits hate, and perpetually wage war against it. Being dark themselves, they are instinctively opposed to any other condition ; consequently they spare no effort to make mankind develop the same properties which they themselves possess.

Whatever dismal forebodings the above description of the evil in hell may create in the human mind, still there is no need for any man to think that he cannot possibly escape it, for such is not the case. All are endowed with an equal power to resist evil, however difficult this may be to realise, and however much one may possibly try to persuade himself to the contrary. Every man on earth possesses the inalienable instinct of free-will, likewise that which enables him to distinguish right from wrong, and all are endowed with a good conscience ; hence it remains with each one whether he will or will not choose the right path.

In no sense of the word can it be said that these spirits are unhappy. They are not in this sphere for any reasons with which man is at present acquainted ; indeed, all spirits are in hell for causes very different from any hitherto ascribed. They are all here for simple and convincing reasons, reasons which no man who believes that his soul is eternal can gainsay or even argue upon. The types of evil spirits about whom no comment is here made are the ones whom man in the present dispensation

solely associates with the wicked undergoing torment in hell ; but in this connection every point will elsewhere be clearly and lucidly explained by an exalted and learned power sent for that express purpose.

#### SECOND SPHERE.

Next in order comes the Second Sphere. This sphere is situated immediately beyond the one just described, and farther away from the earth. Its dimensions quite surpass man's ideas of distance, yet a spirit can traverse its broad regions almost instantaneously.

This is the first and lowest abode to which spirits are conducted immediately after death—that is, of course, if their lives on earth have been such as to merit the reward of brightness.

Bright spirits alone inhabit this region, since it is impossible for the evil to penetrate the boundary separating the two spheres.

Every condition in this world has a bright appearance, which can best be compared with silvery clouds frequently seen on a fine evening after a storm. There are no other colours manifest save this one, and this is not called a colour, notwithstanding the fact that it is seen in different shades, and some of them are so deep as almost to be golden in appearance ; but they cannot be called yellow, for they are essentially shades of silvery white.

This is not a material world, and there is nothing of material substance in it. The spiritual atmosphere is soothing and balmy, ever and anon being vibrated by most harmonious sounds and pleasant aromas, yet there are no (what man would call) instruments, nor visible sources from which these aromas emanate. Indeed, there is nothing on earth to compare with the conditions which maintain here, and the most entrancing

music man can produce is very discord in comparison with this. All is peace in this world, and the love of God is seen in everything.

A spirit has no earthly appearance, but nevertheless is easily recognised by his friends, for God has given to each a form which He best thinketh fit. This form is more than a shadow, but such is the most appropriate definition I can give of it here.\* Spirits are by no means all alike, still they all generally resemble what the earthly body was. Each one possesses a spiritual faculty of seeing, hearing, feeling, &c. Each sense is essentially a mental impression, yet a spirit has no mind. Spiritual love predominates here, and happiness quite beyond anything enjoyed by man on earth. Second Sphere spirits are at liberty to roam about anywhere in this and the First Sphere, but it is utterly impossible for them to ascend into or behold a higher sphere until they have proved themselves worthy of advancement; indeed, there is never any desire to do such a thing. As a spirit has no material body, so he never gets tired nor requires rest or sleep, and no matter how busily occupied a spirit may have been, still he is always ready for more work.

When a spirit is entitled to be promoted into a higher sphere than the one he occupies, he always receives his message to ascend there from an angel or angels, and is conducted across the boundary and into his new home by such messenger or messengers, and on his arrival is welcomed by those whose duty it is to receive new comers. There is no curiosity to know the future, as well as a complete absence of all the passions which are characteristic of man. There is no sorrow, sickness,

\* See "Theocosmia," part i. chap. x.

pain, trouble, or indeed anything to mar the beauty of a sinless existence; hence contentment is imprinted on every brow.

A fresh arrival into this sphere is always much impressed with the charm of his new life, but not infrequently experiences a sense of loneliness, due to the novelty and strangeness of his new surroundings. Soon, however, he awakens to a full realisation of the magnitude of the change which has taken place in him, and adapts himself with pleasure to the ways of his new home.

At first it is a spirit's duty to learn the conditions of his altered existence, and prepare himself for any work or mission he may eventually be called upon to undertake.

Spirits frequently meet together in love to promote love, not as man knows it, but pure love, and try to emulate the essence of it as witnessed in everything around. When not otherwise engaged, spirits pass their time making each other happy; yet they do nothing in the earthly sense, because as a matter of fact there is nothing to be done, for all are happy and content.

The rate at which a spirit advances from sphere to sphere is regulated entirely by the way in which he discharges his mission or missions, and not infrequently a very long time is thus taken up. No depression or disappointment, however, is felt by any spirit at the slowness of his advancement, for he is not aware how long he has been engaged upon his mission, and he is thoroughly happy.

When a spirit has just left the earth it is very natural to realise that he cannot at once divest himself of his attractions to the earth, hence he is very frequently with those near and dear to him. In time this feeling subsides, for as he recognises that his presence is unknown to his friends below, so he feels that it is useless for him to

retard his advance by continually being with those who are oblivious of his desire to communicate with them. And however much a spirit may see a friend on earth surrounded by evil spirits, he never experiences anxiety on that score, for now he has discovered what the earthly test is to effect ; he is also aware that every human being is always attended by a good angel ever ready to prompt him to resist evil and to endeavour to do what is right, as well as another, if necessary, to still further impress him ; besides, he knows full well that he is powerless to help unless it be given him from on High.

This sphere is the first spiritual home of a soul who has passed through the earthly test and been found worthy to escape the First Sphere ; still, it is not a home in the material sense of the word. However, the human mind is not so constituted that it can grasp the reality—but then man was created out of matter with one unalterable purpose in view.

As I am only in reality the human mouthpiece of a glorified angel, so what I have already written on this subject and what I am about to write is none of my own composition, for it is of a very serious and important nature. I am fully assured, however, that what I am now going to state is as correct and truthful as any information that Emelie and Clarissa have communicated to me.

It has been confidently and repeatedly asserted that the time would come when the chaff would be separated from the wheat, when the good would be divided from the bad and the righteous from the wicked. I think that I have already given a pretty clear idea of the winnowing that takes place the moment the soul leaves the body. I have briefly but sufficiently described how the wicked are immediately relegated to the First Sphere,



and there are recognised as evil, earthbound spirits, where for all future eternity they are excluded from the presence of the Father for their evil properties ; also I have pictured, as accurately as I can in this work, the first and lowest condition of happiness which at once awaits all who have attained to a certain standard by their lives on earth.

The Father is impartial and unerring in His justice ; His judgment cannot be called in question by a finite creature like man ; and as He has been severe to mark what has been done amiss, so does He now show Himself equally determined to separate the faithful from the faithless for all future eternity. The chaff being already removed from the wheat, the latter is now divided into two distinct heaps ; on the one is piled up all the full, well-favoured grains, and on the other all that have failed to come up to the required standard.

In the Second Sphere, it has been explained, are all those spirits who by their lives on earth have qualified for that sphere, or, in other words, have escaped the First Sphere. It now behoves me here to state that as the test is over with all who are spirits, so the award begins to operate immediately. At this point commences the final division of the faithful in Christ from the faithless ; hence amidst all the untold numbers and types of spirits in this composite sphere there are two separate and distinct classes of occupants, both having qualified for light, but when this is said all is said. One class goes on, advances steadily upwards and onwards, until each member of it eventually reaches heaven and is glorified. The other class have nothing of this nature in store for them, for they have failed to comply with the one demand made from them when on earth—faith.

This is a point so closely affecting all, that I think the

best way to deal with it is to give a brief review of the qualifications, aspirations, duties, and ultimate reward meted out to every member of each class.

*Faithful Class.*—The term "faithful" is applied to every soul who, when the opportunity was presented to it, acknowledged and confessed Christ as part of the Godhead, and believed in the mysteries of eternal life; who, not being able to understand or grasp the full import of their meaning, was willing to accept them in faith in accordance with the command expressly laid down by Christ.\*

Faith calls for more than a mere verbal confession of Christ; it necessitates an effort to live the life and follow the example He set when on earth. The recompense meted out to a soul who has been obedient to this command in the lowest degree as it were is that of being translated into the Second Sphere at death. The life of this soul in a human body may not have been distinguished by any pronounced exercise of good works, or his opportunities may not have been great, but the faith that was in him has been sufficient to entitle him to this reward, and opportunity is subsequently given him to atone for and purge out his earthly shortcomings.

It must not be imagined that as soon as a faithful soul crosses the threshold of eternal life he is allowed to enter into the presence and behold the glory of the Godhead; nothing of the kind!—"no man hath seen God at any time," nor spirit, nor unglorified angel; and it is not until every sin and blemish is wiped out, and the soul is perfectly pure and spotless, that it is qualified to have this the highest spiritual honour conferred upon it.

\* For an explanation of what is the correct and beautiful meaning of Faith see "The Human Soul Revealed."

\* In this sphere this class of spirits lives in faith, and in all it is equal; but the faith exercised here is not the same as that required upon earth.

What were mysteries to man in the flesh are now revealed one after another to a faithful spirit in his progress upwards and onwards; hence the faith professed here becomes in a measure faith realised. The positive evidence which each such spirit now obtains that he will ultimately reach heaven stimulates him in his endeavours to advance. He is constantly reminded in all his thoughts and actions, whether discharging his mission or otherwise engaged, of the glorious termination which will crown his labours; for every faithful spirit ultimately attains to it. None are left behind, for each one in due season gets his reward wrought out by his own works. All faithful spirits, after undergoing a period of probation, are entrusted with missions to work; for it is by this means alone that a spirit is enabled to atone for his earthly sins and shortcoming, thus can advance. Such spirits centre all their interests in their missions, and they are not anxious to know what does not concern them. Power, additional to that of the sphere, is given to each spirit to enable him to do his work efficiently, but the way in which it is discharged is left in a great measure to his own judgment and ability. The duties which faithful spirits are called upon to perform are for the most part in connection with man on earth, prompting him one way or another for his own benefit. There are innumerable missions in which spirits are engaged, and man is generally ignorant of the fact that it is solely through the agency of spirits that the world progresses, simply because the working of the spiritworld has never been explained to him. } X

To a faithful spirit alone is given the mission of being

guide (conscience) to any soul on earth. Every living person has a guide to prompt him to do good and believe in the Godhead or exercise faith; hence every man is equally privileged in this respect. The still, small voice is heard ever and anon—the mental voice of the guide—urging all on to do good and believe, despite man's callousness and evil deeds. This prompting is steady and persistent at all times, from infancy to old age, so that if man will not listen to the voice he has only himself to blame.

Faithful spirits in this sphere are just beginning to realise that no one cometh to the Father but by the Son, and, although inhabiting the same sphere as the other class, yet they are in separate and distinct regions of it. They never mix with each other, neither do they commune.

*Faithless Class.*—This class includes all those souls (now as spirits) who upon the earth, for one reason or another, denied the Godhead as revealed by Christ, as well as the mysteries of eternal life, or, in other words, failed to exercise faith.

These spirits, not having complied with the one condition imposed upon humanity as the only means by which admission could be obtained into the presence of the Heavenly Father, can now never expect to receive such a supreme reward.

The earthly test is imposed upon all eternal souls for one purpose only, a beautiful and a just purpose—for it could not be otherwise when it emanated from, and was instituted by, an eternally perfect and just Power; and this being the way in which all this class of spirits deliberately and intentionally responded to it, they certainly have made their own future of eternity through their own free agency, hence it is not reasonable to allow

that they have the slightest ground for complaint against God or man.

In this test, then, both as regards its imposition and in its result, man has evidence of the inscrutable justice and infinite love of the Father for all souls, for none but those who conformed to the imposed condition would be happy in the Father's presence, where throughout the entire future of eternity they would inevitably stand self-convicted by their denial of Christ on earth.\*

Despite the above remarks, it must not be supposed that spirits in this class are not happy. Such certainly is not the case, for even in this sphere they are distinctly so, but it must be remembered that they are eternal, unchangeable souls. They live in a world free from evil influence, where all is peace and happiness; hence they are in the enjoyment of bliss to their entire satisfaction.

As they never knew Christ in life—during the crucial period of the test—so they have forfeited all rights of ever becoming acquainted with Him, for the opportunity is while the eternal soul is held in subjection by a material body; and as they did not know, and would not bestir themselves to find out, what His love was on earth, neither do they miss it in the world where they now are.

Any religion which spirits of this class may have professed when in the material condition benefited them only to the extent that it induced them to lead good lives and do good works, but as far as the religion itself was concerned, it did not avail them in the least to get into this or any other of the higher spheres, for reward was meted out to them solely on account of good works.

From the foregoing remark it will be seen that these

\* For a clear and comprehensive explanation of the great mystery of the Godhead, consult Lecture I., "God."

spirits, as compared with those in the other class, start seriously handicapped in the race for ultimate reward : it was for good works alone that they were admitted into this sphere, but it was for faith that the other class was similarly rewarded ; hence good works added to faith are entitled to and receive a higher compensation.

In this treatment of the respective classes is also seen another instance of the impartial justice of the Heavenly Father, for in every direction it is exercised with unerring precision in all His dealings with His creatures.

Faithless spirits are also given missions to perform, so that they are in a position to work up into higher spheres if they choose to avail themselves of the opportunity, but a very great many of them never get beyond this one. They have no God in front of them to stimulate their exertions upwards and onwards, and immense numbers have not the least ambition to ascend higher—they are perfectly happy and content in their present abode, therefore they make no effort at progress.

None of these spirits are ever appointed as guides to mankind on earth, nor are they ever given missions directly concerned with religion, but for the most part are occupied in special spiritual work and promoting particular branches of progress.

As an example of what is meant, let me state that power is given them to assist astronomers in investigating the heavens, chemists in their researches, musicians in playing and composing, sailors in navigating, teachers in instructing the young, and in a thousand and one ways undreamt of by man.

This class is a very large and mixed one, and embraces many types of spirits ; in it also must be included the huge division of frivolous spirits. The term "frivolous" is applied to them for very good reasons. They are the

careless, lazy, indolent types, who never trouble themselves about trying to advance or doing anything which tends to improve their condition. They are perfectly happy, and quite satisfied to remain as they are. They think of little else but selfish amusement, and are everlastingly in search of it. Nothing gives them greater pleasure than to tease man in every way imaginable. Indeed, they are just the same as they were on earth, nor can they possibly change; thus they have mapped out their future by the lives they led during the test. These are the spirits of those souls who when in the flesh never evinced anxiety about anything, but led free and easy as well as indolent lives. Religion did not worry them in the least, and doing good to their fellow creatures was a virtue quite foreign to them.

Before leaving the subject of faithless spirits I should like to mention an incident that came under my notice two years ago, at a time when I knew nothing about what I have just stated concerning bright spirits. A gentleman, very unwilling to acknowledge the Godhead of Christ, was present at one of our sittings, and in the course of the evening his wife, a faithful angel in the Fifth Sphere, came into our midst. She was described as being very sorrowful and downcast, and in an affectionate way placed her spirit hands upon her husband's shoulders and pleaded with him earnestly to believe in Christ, telling him that if he did not obey this command it would be impossible for them ever to meet again, and after a most pathetic interview she finished by saying: "My beloved, I tell you, no matter how good a life a man may lead on earth, no matter what acts of kindness and charity he may do, none shall look upon the face of the Heavenly Father who have denied His Son on earth." I knew this lady well in life, and could place the

greatest reliance upon what she said. I was not astonished when I heard her remarks, for my conscience convinced me of the truth of them; and it will be admitted, I think, that the explanation I have given of the ultimate rewards meted out to the two classes of bright spirits will throw light upon her statement.

These two classes of bright spirits, although both happy and inhabiting the same sphere, are essentially different in appearance, so also are they in their aspirations and occupations, hence there is nothing in common between them. The members of one class are impelled upwards and onwards with the sure and certain knowledge of ultimate glorification, and are full of faith and hope. The other class have no such reward awaiting them; they know that there is greater happiness and brightness to be obtained in the higher spheres, and numbers do press forward to participate in them, but many, very many, are so thoroughly content with their present abode that they make no real effort to advance.

### THIRD SPHERE.

This sphere is situated beyond and farther away from the earth than the Second Sphere. It is similar to that sphere in many respects, every condition being more intensified and beautiful, and the love of God being everywhere more pronounced. It is a region considerably brighter than the previous one, and the spirits who dwell here are happier, brighter, and more powerful, as well as one step nearer the final goal.

This is a very charming sphere in all respects, and the one which spirits regard with love and attachment. This is the bee-hive of the spiritworld. Every spirit temporarily located in this world has employment, none are idle. Nearly all the work accomplished by these spirits



is in connection with man on earth, because, being nearer the earth, they are able to remain longer on it, as well as know more about the conditions in operation there than do spirits in the higher abodes.

Here there is the same division between faithful and faithless spirits that exists in the Second Sphere, but the cleavage is more pronounced, and the remarks made concerning each when describing the previous region will apply here.

This world constitutes the second division of bright spirits, and is tenanted by those who have advanced from the Second Sphere, as well as by the spirits of those whose good works on earth have been such as to entitle them at death to be forthwith translated here without having to remain in the Second Sphere.

As far as faithful spirits are concerned, they are actively engaged in the discharge of their missions. In their gradual progress upwards and onwards through this sphere mysteries one after another are being slowly and beautifully revealed to them, and knowledge is by degrees taking the place of what was faith on earth. When not otherwise occupied they meet in great numbers for mutual enjoyment and encouragement, for there is no sin here to mar their pleasures.

The faithless class are also happily occupying themselves by working at the missions entrusted to them. Here a very large percentage of them are permanently located, for they have not the inclination or ability to ascend higher. This is their heaven, and the condition of bliss they enjoy is so great as to be far beyond what man on earth can conjure up.

#### FOURTH SPHERE.

This sphere is still more remote from the earth than

the third, and, although resembling it in appearance, every condition is present upon a higher and grander scale. The brightness of this world is greater than that of the one last described, and the inhabitants also are brighter and happier, for they are approaching nearer to God and at the same time getting farther away from sin. All spirits in this region are powerful, being possessed of power wholly inconceivable to man.

The Fourth Sphere is tenanted by those spirits who have worked their advance through the Third Sphere, as well as by those transported direct from the earth immediately after death. In this latter case the life on earth must have been quite beyond the average, and it is extremely difficult indeed for a faithless spirit to accomplish it.

This sphere, in conjunction with the last one, may be recognised by man as the region of the spiritworld whence he derives most of his ideas and inspirations ; hence it is essentially due to the work of spirits in these spheres that the world progresses and man becomes more privileged day by day.

A spirit in the Fourth Sphere is at the zenith of his activity as a progressing spirit, and as he is rapidly clearing himself of all sin, his satisfaction and contentment are great.

On the faithful side are all those spirits who have advanced from the Third Sphere, or those whose lives on earth have been of such an exemplary kind, from the standpoint of faith and good works, as to have merited an immediate translation here. Such, however, is an exceptional occurrence, and a very great honour.

All faithful spirits are earnestly engaged in their respective missions, and zealous in their efforts to rid themselves of every trace of sin. They see the great works of God all around them in the world they occupy, and realise more emphatically the glory that awaits them at the end

of their labours. As they are getting more distant from the earth, so the attraction to earth and interest in everything that concerns it are becoming less, and in the same ratio the desire to press heavenward increases.

The faithless class as well are actively engaged and usefully employed in their works. Here for the most part are those who have executed their missions so satisfactorily in the Third Sphere as to have been deemed worthy of advancement. There are also a very limited number who have been translated here immediately from the earth, but the conditions required before such a high honour can be conferred are distinctly more severe than those demanded from the faithful class, because, as I have previously stated, they start handicapped by the absence of faith, hence it is an extremely rare occurrence indeed. Very many never advance higher than this sphere, for one reason or another, but the happiness of all is totally beyond anything one can imagine or find words to express.

#### FIFTH SPHERE.

This region is beyond the Fourth Sphere, and the distance it is away from the earth is inconceivable to the human mind, yet angels take practically no time in reaching it from our world.

This is a sublime sphere, where the power of the Father is seen everywhere in its manifest grandeur. Before spirits are admitted into this sphere they have atoned for all their sins committed upon the earth, and nothing now remains to be done but to obliterate the flaws of character manifested during the test.

Spirits are called angels in this abode, and are very powerful, very bright, and very happy. The work which angels are called upon to discharge is of a most important

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nature. Being so remote from the earth, they cannot long remain upon it, but are drawn with an irresistible attraction back to their sphere.

The faithful and faithless spirits in this sphere occupy precisely the same relative positions as they held in the lower ones. The former are steadily advancing with the knowledge—now no longer faith—and assurance of soon reaching the Father and beholding His glory. The latter are only able to ascend here in greatly decreased numbers. The want of faith on earth is telling seriously now, and making huge gaps in their already weakened ranks. They are in manifest ignorance of God, hence have no ulterior reward and honour awaiting them. They are aware that it is possible to advance higher, but the effort is terrible, and none save a few have the ambition and resolution to make it. Nevertheless, their happiness, the happiness of all in this sphere, is intensely greater than even in one's highest flight of imagination one can conjecture, for the material mind is in no sense made to appreciate it.

#### SIXTH SPHERE

This is the "hallowed sphere"—one to be thought about, not spoken of. It lies beyond the Fifth Sphere, and is an untold distance away from the earth. Everything in connection with it is all but perfect in the eternal sense, and the angels inhabiting it are in a similar condition. They have completely lost their former appearance, and are now masses of shining brightness. Whatever work they are here called upon to perform is of an exalted nature, and requires the exercise of great power. They seldom visit the earth, for they are pure, and when they do so the magnetic attraction of

their sphere of almost perfect love draws them back again, away from the earth and sin.

All interest in material affairs has quite disappeared, regardless of the fact that their duties sometimes take them back to the earth for a short time.

A complete change in every respect has taken place in them, and their greatest enjoyment is in the contemplation of and preparation for their coming glorification. Eventually this long-looked-for and earnestly worked for moment arrives. Angels innumerable accompany them to the gates of heaven, and its portals once passed they have disappeared into the realms of perfect eternal bliss.

As no spirit below an angel in the Sixth Sphere has the least knowledge of anything concerning this sphere, so it is impossible to obtain information from any of them. Almost as difficult is it to elicit observations from one of themselves, owing to the radical and incomprehensible change which comes over an angel the moment he is ushered into this sphere. Besides, the conditions which obtain here are so utterly beyond the power of any human language to explain that man cannot possibly learn even the least details about it.

To the faithless angels—who have steadfastly advanced through works alone—this sphere constitutes their heaven of perpetual rest, peace, love, and happiness. As soon as they cross the boundary of this sphere all work is over with them, for they have reached the limit of their aspirations, and all are content for ever.

No such angel is ever allowed to advance any higher, for the next step is heaven, the abode of the Father. It is impossible for any of them ever to have the exalted and supreme honour conferred upon them of beholding the Father's countenance and absorbing part of His glory into themselves, for when on earth, undergoing the

temporary test, they denied Him who said : " O, Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was."

#### SEVENTH SPHERE.

The Heaven of Heavens. This is the abode of the Eternal Father, into whose glory the Son has returned.

No knowledge of it, or of anything pertaining to it, will ever be gained until its boundary is crossed, hence speculation thereon is useless.

No glorified angel ever visits the earth except by express command of the Father, which is only given on extremely rare occasions ; and when such an angel does descend, his brightness is so intense that none can even look upon him, much less presume to approach and interrogate him.

Angels in the Sixth Sphere have less knowledge of glorified life than man possesses of their condition, and even if it were explained to them they lack the capacity to grasp the information.

Undoubtedly it is a world of pure and perfect eternal elements, where all necessarily participate in a degree of the glory which belongs to the Father,\* and all are occupied.

Messages from on High, such as commands and answers to prayers, are conveyed by influence to angels in the Sixth Sphere, and carried by them direct, or by means of other channels, to their particular destinations.

I trust that the description just given of the spiritworld, so far as it goes, has been made clear and intelligible—that immense world of which sooner or later every human soul now on earth will be an occupant : the justice that

\* See " Theocosmia," part i. chap. x. " The Power of God."

is in store for the wicked, the reward that awaits those who have led good lives without faith, and the joy unspeakable reserved for the faithful in Christ.

The foregoing observations must not be taken as applicable to the millions who have never known anything about Christ. Suffice it at present to say that God is Perfect, and one of the properties of Eternal Perfection is Justice; therefore the Father cannot help but be just to all: all are alike in His eyes, and all have the same chance of heaven.\*

I am fully aware that some of my remarks, if not all, upon this important and vital question will be subject to criticism, adverse and severe, no doubt, from those who feel the pinch of the position and will not exercise faith, but a criticism, nevertheless, out of which the Christian is bound to emerge triumphant. However, when all are fully acquainted with the information which is about to be given to the world it will put a different construction entirely upon the Christian religion (not by any means condemning the interpretation placed upon it under this present dispensation), and the truthfulness of Emelie's favourite expressions, "As you were, so you are," "As you are, so you will be," "As you will be, so you were," will be proved to the uttermost.

After all is said and done, when the subject has been well considered, the majority of thoughtful men will be bound to admit that there is nothing outrageous or even unreasonable in my statements. Every man on earth is a free agent, and thus is at liberty to believe whatever he likes, as well as disbelieve what others feel to be true. If he does not and will not exercise faith, then he cannot cavil at those who do believe in the mysteries of the God-

\* See "The Human Soul Revealed."

head and eternal life, and who rely upon the promises held out to them as the result of such belief.

Where is there a Christian who for one moment believes that he will spend the future of eternity alongside of an infidel? I assure him that he is now in the very act of paying the penalty for having done so in the untold ages of the past eternity! If such were the case, why the necessity to exhort man to believe in Christ? Nay, more, where is the need for any to exercise faith at all if it advantageth nothing? As well abolish the Christian religion and all turn "free-thinkers," did the believer in Christianity not feel absolutely assured of the glory awaiting the faithful in Christ.

Not for an instant is it a question of faith *versus* common sense! Faith has nothing to do with common sense: they are distinct properties altogether, and must never be confounded with each other. It is because many will not exercise faith that they excuse themselves by saying that faith is opposed to common sense. Mysteries are imposed upon man with the foreknowledge and deliberate intention that he shall not solve them through his common sense.

Depend upon it that every important point I have stated in the foregoing explanations is correct. Each one carries the impress of truth upon it, and however unpalatable it may be to a large section of independent thinkers, that will not alter the certainty that a greater reward is reserved for the faithful in Christ than for the faithless.

I am fully conscious of the brevity of my remarks upon such an all-important and interesting topic as the one just explained in the past few pages, but it must be remembered that the object of this work is solely to impart to my fellow-creatures the information of which



I have been put in possession by Emelie and Clarissa, and in no respect whatever to dilate upon any point except to make it clear.

The foregoing is but a very superficial explanation of a marvellously deep and essentially omniscient working which is lucidly explained elsewhere, for in this unique revelation every item of information which it is necessary for man to possess in order to assist him over the first impediments of the Christian religion is given him—but he must exercise faith!

St. John says: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." I can but leave the reader to draw his own conclusions whether Emelie and Clarissa are or are not from God.

Before leaving this somewhat intricate subject of "spheres," just a word or two to my Spiritualist friends, for friends I certainly call them—but misguided ones. To them, without doubt, is due the credit of giving man the first glimpse into the spiritworld, and of persistently investigating a subject at once abstruse and advanced, and one which, owing to reasons very difficult to overcome, has been received by the world generally in anything but a sympathetic way.

Spiritualists themselves are possibly not to be blamed so much for the ridicule in which their profession is held, for I believe there are very many honourable and conscientious men among them. They have probably done their best to take advantage of the material at hand, but that material is not of a trustworthy nature. In their investigations they have been hemmed in by extreme ignorance of the nature of the spiritworld, as well as of the properties of its various inhabitants. They have been

unwittingly treading upon very dangerous ground, and have been bolstered up in their expectations by a class of spirits absolutely unable to help them religiously, and who control for the amusement it affords them, regardless in the extreme of the serious intentions of the listeners. In their anxiety to acquire information they have succumbed to curiosity, and permitted all sorts and conditions of spirits to control. Dabbling with spirits at any time or under any conditions is an extremely dangerous thing, for one may rest assured that no good spirit or angel will openly commune with man unless there is a valid reason for doing so. Besides, all good spirits are working hard to atone for their sins on earth, and consequently will only do what they are commanded and what the power allowed them permits; further, when that object is accomplished there will be an end of the communication.

On the face of it the above is a correct statement, and does not require to be enlarged upon. Certainly no good, faithful, or progressing spirits are commissioned to commune with present-day Spiritualists, or else there would be tangible results. With what kinds of spirits, then, do these latter communicate? There are only two classes left to answer this question—the frivolous, idle, worthless class in the Second Sphere, and the evil, earth-bound spirits in the First Sphere. These indeed are the classes of spirits who alone are ready and willing at all times to commune with man. Both in their respective positions are outcasts from God, and cannot advance for several reasons. They have no good name to protect, and are not given any missions, for they are not worthy of them. Still, they must do something for a pastime; hence one of their delights is to control mediums, and amuse themselves at the expense of ignorant, trusting man.

What benefit can possibly be derived from intercourse with such spirits? Surely no intelligent Spiritualist can flatter himself that telling fortunes or tracing back articles to their owners—simple attributes of every common spirit, and uncertain ones at that—is worthy of the name of religion?

Prating about the stars in obscure phraseology, and dissertations upon the beauty of their "summerland"—Second Sphere—are equally worthy of condemnation. They are very ignorant spirits; they know but little more than man on earth; they are not allowed to transgress the boundaries of their sphere; they are assured of nothing for certain about the higher regions; they deny the Godhead because they are essentially ignorant of Him, and they possess no power beyond the standard power of their sphere:—and these are the spirits, whom thoughtful, conscientious Spiritualists venerate! They propitiate them openly or in private before invoking them into their midst, and they sing hymns to them in order to demonstrate their fealty! all the while their invisible masters are laughing at them and enjoying the huge joke.

By their fruits ye shall know them!\* What real benefits have accrued to mankind from communion with such spirits? Look at the charlatans and fortune-tellers making huge incomes under the cloak of Spiritualism! Think of the poor, helpless medium, the eternal soul of the medium,—what must be the effect upon it, continually under the influence of such spirits?

What does all this mean? I leave my intelligent reader to supply his own answer.

There can only be one end to such a profession as this,

\* See "Theocosmia," part ii. chap. i., "Frivolous Spirits Interviewed."

so far as honourable, thoughtful, conscientious men are concerned, but for the rest I have nothing to say to them.

I flatter myself that I am an honest well-wisher to sincere Spiritualists. I have gone through a considerable experience in this respect, absolutely against my will, and with all my present and increasing knowledge of true Spiritualism, which has been forced upon me for the benefit of others, I should have much preferred to be allowed to prosecute my beloved profession instead ; however, such had not to be.

As the result of my experiences I can only tender to Spiritualists the following advice for their consideration. Put an end to all communications with spirits as at present carried on. The ground upon which you are treading in all respects is dangerous, especially as concerns the welfare of the soul. Time is but a hiatus in eternity. All men are on earth to test their souls, and for this purpose alone are they sent, for by their lives here below so do they make their future of eternity. Man is a material being, and all his properties are, as yet, limited to matter ; therefore dealing with powers beyond his perception—powers which he can neither see, feel, nor hear in the ordinary acceptance of these terms (for it has yet to be explained to man how a spirit communes directly with an earthly agent, having no material body of its own)—is a thing to be approached very cautiously, for surely there is danger ahead. When the proper time arrives—when God has thought fit to reveal to man the nature of the powers around him, and not before—then will be soon enough for all to begin to fathom the world beyond. That time will come, and come soon, but the conditions at present are so obscure, so ambiguous, that no real benefit can be derived from any attempt in this

direction. In his efforts to penetrate the unknown, man is wandering about in a fog, ignorant of the precipices in front of him, over which he will most certainly fall, and fall eternally.

Thought of serious communion with an angel through the interposition of a medium is an undignified proceeding, unworthy of the exalted nature of God's messenger, and I doubt very much whether ever again a medium will be had recourse to for such a purpose. I know exactly what I am saying, and we shall see whether or not my remarks are correct. X

Banish all thoughts of spirits from your minds. They cannot indeed help you materially, and possess neither the knowledge nor the power to assist you spiritually. Worship the omnipotent Godhead in the prescribed form—in spirit and in truth—and then your thoughts will no longer be seduced into the wrong channel, and you will be gainers both on earth and hereafter.

#### GUIDES.

As this word has occasionally been made use of in the foregoing pages, it is but fit that I should endeavour to explain what is meant by the term.

All men know what "conscience" \* is, and probably every one has wondered whence comes the still, small voice which he mentally feels when he is doing wrong, and which steadily exerts its power to influence him into the right again.

There is not a man living who has not come under its gentle but firm lash, for no man is without it, although some do try to drown it down. What, then, is this

\* For an exhaustive and advanced explanation of this very abstruse power see Lecture IV., "Conscience."

"conscience," this inherent virtue which abides with man every moment of his life after he is able to discern right from wrong? It is not nerve force generated in the brain, as one would almost naturally suppose, but it is influence emanating from without the body, which simply passes through the brain, where it leaves its impression. This influence originates from the good spirit or angel whose mission it is to help each living soul into the right channel and to counteract the influence of evil spirits. Such is "conscience," hence "conscience" is good spiritual influence.

It has been previously stated that all bright spirits worthy of progress are given missions whereby they are enabled to advance. This is one of them, and a very important one too. As every person on earth has a guide, so it may be understood how many millions of spirits are constantly occupied in this way. It is one of the means ordained by God whereby spirits (souls quickened by spiritual bodies) atone for their sins on earth by helping other souls undergoing the material test to exercise faith and do good works.

A guide is always a faithful spirit, and is generally in the Third Sphere when he begins his mission. This mission lasts until the death of the subject. Some subjects are easy to influence, others very difficult. All guides are endowed with power to influence to good, which is exactly equal to the power brought to bear by evil spirits upon the subject, so that he may be equally influenced either way, and through the subject's free agency he takes whichever course he likes. As a guide progresses with his mission he is rewarded by being raised from sphere to sphere, until he is ultimately glorified—of course, if his subject does not die in the meantime.

It is not by any means necessary for guides to be successful with their subjects before being rewarded, for they all do their best. If all guides were successful then there would be no evil spirits. Guides are not always with their subjects, but their influence is always present. Glorified guides are never with their subjects, but their influence is greater than if they were actually in attendance in person. Difficult subjects require the presence of the guide more constantly than easy subjects. If a subject dies early, a guide may or may not be required to do other work afterwards, but he must atone for all his sins and shortcomings.

Thus the true use of a guide is to influence man's free will against the promptings of evil spirits and the infection of earthly baneful surroundings, consequently an evil spirit becomes such by disregarding the promptings of the guide and listening to those of evil spirits.

The "guide" or "conscience" is essentially an operation of the Holy Ghost, and as all men are endowed with it, thus it is not open to any to plead lack of influence to believe.

The foregoing is but a very superficial explanation of what "conscience" is, but in its various and minute ramifications it is an exceedingly complex and abstruse power, and will be fully explained in its proper place.

#### DOUBLES.

One not infrequently hears this word used at the present day, hence it is as well to have an idea of what a "double" really is.

A "double" is a marvellously subtle power, and the best way to describe it at the present stage of our advance is to say that it is the mind of a highly magnetised individual taking the shape of that individual. Not every-

body possesses a "double," but only such as are highly magnetised. The "double" always assumes the appearance of the original as the latter is at the time when the double is seen. A "double" is quite different from a spirit; the former is the mind taking shape, and is not an independent existence; the latter is a soul with no material body but a spiritual one, and is an independent eternal existence. A "double" is really nothing in the spiritual sense, for when it leaves the original it must always return again. A "double" can easily be distinguished from a spirit by its very airy and transparent appearance. A clairvoyant, alone of mankind, is so constituted as to be able to see a "double." A "double" can convey to the mind of another person the thoughts of the first person at that particular time; it can also carry back to its owner the thoughts of the individual it has just visited. A "double" may be seen walking along a street, but such is always due to the fact that the original of the "double" is thinking about the person who sees it at that moment. A "double" on its own account cannot do or say anything but what is in the mind of its owner. It is rarely that a spirit sees a "double," and never converses with one for obvious reasons. A "double" occupies no appreciable time in transit from its owner to the person about whom he is thinking: the act of thinking is sufficient, and the "double" is at its journey's end; hence, practically speaking, a "double" is away from its owner only so long a time as it takes to deliver the thoughts of the original. As soon as the mind of the original is exhausted upon the subject to be communicated, the "double" must return. A "double" cannot really be kept away from its original by any attractive power after he ceases to think about that particular subject. To control a medium a "double" must have consent from



all parties, and is obliged to depart as soon as it has delivered its message. A "double" is not in the spirit-world at all. Both sexes have "doubles," and it is really a more common thing to possess a "double" than is generally supposed, but most persons who are so constituted are quite ignorant of the fact that they own such a property.

One often hears people say that they have such and such an impression. Now any such impression is not unfrequently the result of the working of the "double," but this is not understood.

It is quite possible to educate a "double" when once a person is aware that he possesses one, and an educated "double" is a phenomenal acquisition. However, it is distinctly more advisable not to be curious to know whether or not one is the owner of a "double," for it is sometimes a dangerous piece of property.

I could recount some remarkable experiences we have had with "doubles," and the means had recourse to in our treatment of some of them, but I think what has already been stated on the subject is sufficient to explain it.

#### CONTROLS AND MEDIUMS.

The former term is the one applied to the spirit in the spiritworld who controls the medium on earth. Such, however, is not a perfectly correct statement, for in order to complete the through current it must have both a point of commencement and one of termination; hence two agents are required, one at either side of the medium—one in the spiritworld, and one on earth. Correctly speaking, they are both controls, for no medium is in a complete trance and quite unconscious unless there are two controls.

The medium is the instrument through which the

current is transmitted. Thus the medium may be called the battery, and the controls—one the positive and the other the negative pole.

A double may also control a medium, but as a double is not in the spiritworld, and has no connection whatever with it, so a double should never be allowed to control a medium.

It is difficult for man thoroughly to grasp the way in which a spirit does control a medium, and it is equally difficult for him to appreciate that any human organisation can possibly be brought so completely under the influence of a spirit. But man is at present about to step into a new era, and those mental properties through which he could understand such conditions are as yet undeveloped, because in the past there has been no need for them.

There are two general methods by which a controlling spirit possesses a medium, and either one is equally efficacious—by standing behind the medium, or by actually taking possession of the body of the medium.

The medium is of a peculiar organisation, or, to be strictly correct, the way in which the soul of the medium is bound into the body is different from the method employed in the majority of mankind. The soul in this instance permits of being pressed into a corner of the body, so to speak, by the intruding spirit, who takes possession of that portion of the body vacated by the soul. Thus for the time being the soul is a nonentity; but as the body is the property of the soul, so the latter is ever struggling to regain possession of its own. The intruding spirit, all the while it is in control, has to contend against the efforts of the soul to expel it; thus by degrees the controlling spirit loses his hold of the body of the

medium, for his power is being slowly exhausted ; hence in time he is compelled to go.

The peculiar powers with which a medium is endowed are natural and cannot be induced, but when present they may be developed and educated. A medium, when in a trance and completely under control, is absolutely unconscious, and anything may be done to one in this condition without his knowledge. I have assured myself of this fact on several occasions, and in Jane's case, whenever we had a sceptical visitor who was inclined to doubt her unconsciousness, Emelie with astonishing coolness held out Jane's arm and said, "Try her, sir ! Cut her arm, or do anything you like, and you will see whether or not she is unconscious."

There is one means, however, to which recourse must not be had in order to test a medium—the eyelids must not be opened. I mention this for a special reason, because it is probably the method of testing a medium's insensibility which would suggest itself to a medical man, and the following is the reason why such must not be attempted.

A trance is essentially an abstruse physiological condition ; the brain is the principal part affected, and must be at perfect rest before currents of this nature can be passed through it. As long as the eye is closed this condition of rest is in a great measure maintained, but whenever the eye is opened, and rays of light allowed to strike the retina, the brain is immediately thrown into a state of activity, for the impressions thus received are spontaneously or involuntarily transmitted to certain brain centres, and the medium forthwith becomes alive to everything that goes on around.

Some mediums are very susceptible to rays of light, and are even prejudicially influenced by such as penetrate

through the eyelids, hence the necessity for a dimmed light when a medium is in a trance.

I am not aware—for I know nothing about the doings of others in Spiritualism—that anybody save myself has tried this method of ending a seance. But during some of my severe engagements with the obstinate, unpersuadable class, when I could not otherwise coax them to depart, I resorted to this very expeditious and convincing way of asserting my authority. Nor yet can I say that it was ever received in a kind or gracious spirit, as evidenced by the tightly closed eyelids; but when once accomplished the result was always satisfactory in this respect.

A medium should always be closely watched when in a trance, and all unseen and especially uninvited visitors made to recognise that man is absolute master on his own plane.

When a medium comes out of a trance he or she has no knowledge of anything that has transpired during the sitting, and frequently thinks that he or she has been asleep; and although a medium is a peculiarly constituted person, and as a rule does not experience any after effects from having been in a trance, still moderation in this respect should always be exercised.

A medium may be in a semi-trance, or condition of partial unconsciousness. This is the state into which a spirit is able to throw a medium without the co-operation of an agent on earth; hence the current is not complete, with the result that the medium is partially conscious. When a spirit wishes to give a medium a vision this is the condition into which the latter is invariably thrown, so that the impression produced resembles that of a dream.

In a sense a medium is privileged by such a gift. A developed medium enjoys a much truer knowledge of

mankind and a finer acquaintance with the hidden side of human nature than do those who are not thus constituted. In such a way, then, is a medium fully compensated for the disadvantages under which he labours when in a trance.

The day of the medium is nearing its end, for as man is advancing so is he developing higher and more subtle properties, in order to qualify him to cope with his improved condition.

As I have already stated, it is a very undignified thing for God's messengers to be compelled to have recourse to such a menial way of communicating with man. It has been allowed once, and then only for a convincing reason, but I doubt whether it will ever be permitted again.

In the works succeeding this one, and to which this is merely the introduction, "The Human Soul Revealed" and "The Spiritworld Explored," it will be found that the important information they contain was communicated to the world by intelligent means, and through channels both dignified to the high estate of the messengers and honourable to man, with his properties hitherto restricted to matter.

It is not my intention here to give the history of a highly developed medium in her private life as such, but I assure my readers that the experience is extremely interesting from a psychological point of view. As long as one with mediumistic powers is unacquainted with his gift, or is undeveloped, he is much the same as any other individual, but as soon as he becomes a medium, and frivolous spirits know him as such, they begin in one way or another to remind him of their presence. Such a thing is only very natural when one examines into the peculiar conditions that exist. As long as a medium is

undeveloped, he probably would not hear the sounds or noises which certain spirits have the power to make. These sounds are not produced in a material way at all, nor yet have they, in the first instance, any affinity to matter as such \*—at any rate, he would be ignorant whence they came; but as soon as he becomes developed frivolous spirits know very well that he is aware of their presence, and that it is they who make the sounds, hence they give free vent to their pleasure.

Altogether a medium is a very interesting character to study and have in a house.

\* See Lecture I. for an explanation of what matter really is.

## CHAPTER XI

### CONCLUSIONS

IN the foregoing pages I have endeavoured, truthfully and to the best of my ability, to relate my experiences.

It is unreasonable to expect any one who has no previous knowledge of the wonderful spiritworld at once to estimate at its true value what has been written about it in these pages, or to realise the terrible significance its existence has for each one of us.

I have neither the desire nor yet the expectation that my experiences will induce sensible persons to crave actual communion with spirits; nay, more, I would impress upon them with all the vehemence I can command to leave the business severely alone. I grant that my advantages have been great and my experiences remarkable, but it must be remembered that I did not seek them of my own accord or even willingly. Willing or not willing, there was no escape; hence I was obliged to submit—therefore, there must have been an important end in view. That purpose will be clearly revealed when all the information which I possess is communicated to the world.

One cannot pick up any thoughtful newspaper or periodical without seeing evidence of man's constant yearning for more light and knowledge about his soul, his hereafter, and his God. All kinds of ideas are pregnant in man's brain. The Christian, in a sense, is

satisfied with the present revelation. It does not cause him individually any mental solicitude, no matter how inconsistent it may be with present-day knowledge and intelligence. He clearly recognises, through faith, that God is omnipotent, and that if at present he cannot see through the numerous mysteries and apparent inconsistencies, the time will come when all will be made clear to him. For the benefit of his fellow-creatures, to convince those who do not possess the same eternal properties as himself, he is eager for more accurate information.

Great theologians with highly endowed minds, in their anxiety and dilemma have recourse to the writings of "the Fathers," and other antiquated authorities, in their efforts to glean a few straws of certainty about the Godhead and eternal life,—intelligent, superbly gifted, highly educated men, at the end of the enlightened and advanced nineteenth century, consult the opinions of unenlightened, ignorant men in a dark age!—but still no more light—rather the opposite. Sceptics sweep the entire fabric of Christianity away at one fell swoop, and will have none of it. Between the two comes the man who is completely lost; the man who fails to appreciate what it is all about; the man who does not trouble himself concerning such matters, but leaves them for others to settle; the man who never worships God because he does not understand Him; the man who concerns himself about earthly affairs alone, and the man who might believe the Christian religion were it not in many respects in such flagrant opposition to present-day knowledge.

Surely, if the Father be Omnipotent, Omniscient, and Omnipresent, if the Son be part of the Godhead, and if the Holy Ghost be part of the Perfect Eternal Power, there must be an explanation which will reconcile these



manifest discrepancies! There must be a great and valid reason why Christ was not sent on earth at the creation of man to preach faith and good works! There must be an emphatic reason why Christ came when He did, taught what He did, and led the life He did! And there must be a just reason why the world has progressed, and why the teachings of Christ, as at present interpreted, are in many respects incompatible with science and experience.

Science is not in any respect opposed to religion. On the other hand, great powers of research as well as of invention are allowed man purposely to prove the truth of the Christian religion.

Great minds, in the past and at present, have struggled to reconcile the various points of difference in the Christian profession; whole libraries are filled with books having the same object in view; Christian denominations, in their legion, are putting their own interpretations upon them—man's own ignorant interpretation, therefore of course incorrect! Sermons by the thousand are being continually discoursed about God, and yet man knows nothing of Him. Some take God to be a material man because they cannot grasp anything beyond matter, quite overlooking the fact that matter is not eternal, hence must be subject to the laws of gravitation; others take Him to be a mysterious, inexplicable somebody, and amplify their vague ideas of this incomprehensible existence by indefinite allegorical deductions.

Man is indeed ignorant of all save what his material-bound mind can appreciate. He knows absolutely nothing of the occult powers at work in the manipulation of his own material brain. And were he now but apprised of what he is about to be made acquainted with,

he would readily understand why he can make no real advance in his knowledge of God.

Man is but a cipher by himself ; he is the merest puppet in the hands of spiritual powers, yet he is quite unaware of it. He takes to himself credit for the world's progress, yet he is but the earthly and secondary agent, and no matter what position he occupies, still he deserves little more kudos for what he does than the poor scavenger who sweeps the street.

Man is at the dawn of a new age in the world's progress, and he is about to begin to develop powers of the very existence of which he knew nothing in the past. He is in the act of crossing the near boundary of the electric age, and in his advance he is being permitted to know something about and will be assisted to extend his employment of **electric power—the one and only perfect eternal power from which all inferior powers emanate, and of which power the Father Himself is the infinite essence.**

This advance is ordained for a high and important reason, one quite apart from man's material welfare, for man at the present day, with all his advantages, his knowledge, and his intelligence, is not one whit happier than were his ancestors thousands of years ago, before the age of progress. If then man, with all his privileges, is no happier than his forefathers were, there must be some subtle reason why it is ordained that the world shall progress.

It is just at this present time that the world has arrived at such a condition of enlightenment and advantage that man is able to grasp the true nature of the Godhead and the spiritworld, and appreciate, in a sense, the omnipotence of the former as well as understand the incalculable assistance he derives from the latter.

The time is ripe to the full, when man should know more about himself—what his soul is, where it came from, and why it in a certain sense was forced to abandon its own eternal body and for a time be bound into a material body ; what matter really is, and why it was created ; and what will be the future of the soul.

The above are vital points about which it is only man's right that he should be given more information. He has qualified to receive such information ; nay, more, it is now his due under Eternal Justice, and when he does obtain it he will be amazed, and even ashamed at his own helplessness in not having been able to solve the problem himself.

The mysteries of the past, of the present, and in a measure of the future are wrapped up in one word (eternal), yet it has never struck even the keenest intellect on earth to analyse this word closely, and apply it in its true and literal sense to his own soul, for if God be eternal, He must necessarily be the father of something eternal and under eternal laws. But as a matter of fact he does not know where to commence, and his brain, unassisted, is incapable of constructing a correct theory of the whole.

All mysteries are very simple when understood, for the Father is the perfection of knowledge and power, and all His works and acts are intelligent and reasonable.

In the foregoing remarks it has been my intention to convey to the mind of every thoughtful reader of these pages : First, the utter helplessness of man in his own estate, without assistance from unseen sources ; secondly, the great need he has of more light and knowledge upon all vital points connected with his soul's welfare ; and, thirdly, that such information has been given as will bring

the Christian religion right up on a par with the intelligence, science, and progress of the age, increase the majesty of the Godhead, and expose the infinite love and impartial justice of the Father.

A thoughtful mind has thus disburdened itself—that the Christian religion required to be entirely “reset” in a more intelligent mould before it could be acceptable to a large proportion of the community at the present day. True! but how is this resetting to be accomplished? Supposing any man—even the most erudite and penetrating—were to sit down and write out an accurate explanation of the eternity of the past, what a complete eternal soul is, expound the mystery of the Godhead, why man is on earth, whence he obtains his instinct of free will, and many other abstruse points—who would believe him? Some might credit his statements as being both rational and feasible, but would not every one ask the question—where did he get his information from?

Comparatively speaking, few people believe in revelation, and I feel sure that I am correct when I say that none understand how anything new is obtained by man; nevertheless, as a matter of fact, the world progresses by revelation alone, and, as conditions exist at present, it is utterly impossible for it to do so in any other way. It is because man cannot see how it is done, for never yet has it been properly explained to him, and purposely so, that he will not believe in revelation. He completely fails to recognise that his brain is matter entirely, and that as such it cannot originate any thought, and he is equally ignorant concerning the true nature of his mind—what it is, where it is located, and how it is worked. All his senses, his surroundings, and his very thoughts are so inseparably confined to matter that he has never yet been

able to rise above it. To do so, however, is by no means an impossibility ; the power to accomplish it is there, in the brain, but it is practically in a dormant condition, because man does not know how to begin to use it.

Pray, how are all the new and wonderful inventions one sees all around one first thought of ? Is it to be understood that the human brain, similar in material to mother-earth—neuter, but in regulated quantities of different substances—originated these new ideas ? If so, why then did not some other brain in the past conceive the same ideas ? All brains are practically the same in material, so under this hypothesis one brain has as much power to invent as another.

To work out this theory of non-revelation—non-assistance from without—to its logical issue would land man in a strange position. Still, it is but a reasonable conclusion for him to arrive at under the circumstances. The reason why the life of the eternal soul was withdrawn from its other parts and for a limited period confined in a material body was solely to restrict it in every respect—for the soul's own good.

Thus the human brain of itself knows nothing, is not able to accomplish anything ; hence cannot possibly originate any new ideas such as inventions. Whence then do these new ideas come ? There is only one source from which they can possibly originate—God, because He owns all the power and knowledge in the universe. How are these new ideas, &c., conveyed from God in heaven to man on earth ?—By His messengers. Who are His messengers ?—Angels and spirits in the spiritworld working out atonement for their sins and shortcomings on earth :—the word angel means messenger. How are these ideas communicated to man from spirits and angels when they have no material

bodies, hence no language of sound ? \*—Through man's soul, and from the soul through the brain, where the impression of the new idea is left, and then stored up in the mind—the storehouse of the brain. Hence the world advances by revelation !

For my present purpose the foregoing rough explanation will suffice, but elsewhere the above abstruse points will be clearly and unmistakably explained by one whose mission is for that and such like purposes.

Now that the ground is fairly well cleared in front of us, I think that we are in a position to consider more closely the reason why this spiritual communication was made to me in the form which it specially assumed.

Before entering upon such consideration I wish to plead entire ignorance of the reason why I individually was selected for this work. Of course I have my own suspicions, but, being only suspicions, I shall not mention them. I have advanced my utter unworthiness of such a privilege and honour, but have always been forcibly reminded that no mistake was made, and that I am the proper person for the work.

Still, all men are equal in God's eyes, and no single person who has been on earth, is on earth at present, or who will be here in the future, has a greater chance of heaven than another. In this respect the severity of the Father's perfect justice is in full operation. He cares not for the body, but it is the eternal soul He loves—of which He is the Father under eternal laws ; hence the poor, unprivileged, benighted heathen in Central Africa, in his present condition, has an equal chance of eternity in the Father's presence with the highest, most self-satisfied ecclesiastical dignitary.

\* For an explanation of this interesting point see "The Human Soul Revealed."

"For unto whomsoever much is given, of him shall be much required," applies with equal force to every person, in whatever station of life he may be placed. This I recognise with appalling reverence, for I feel that this, my life's work, is an enormous responsibility, and personally I have grave doubts whether I am equal to the task.

Every man, before any special work is allotted him to perform, must prove himself worthy of that particular work. This work being essentially one of faith, therefore for some years my faith has been put severely to the test, in order to compel me to manifest what my true feelings were towards the Godhead and the mysteries of eternal life, before being allowed to embark upon this serious undertaking.

It is very difficult and painful for me to live here, in my home on the Rocky Mountains, and be cognisant of the fact that repeated and strenuous efforts are being made in all directions to obtain more light upon what are to man at present unfathomable mysteries, and to know that I possess the key which could unlock all the pent-up information. Bound hand and foot, as it were, here I remain, closely watched and carefully instructed, until the proper moment arrives. Letters innumerable have I written to all quarters, full of explanations pertinent to important points under consideration, but when such epistles were ended the desire to forward them seemed suddenly to vanish. Frequently have I relieved my feelings in this way—always contrary to mental instruction—but, with two exceptions, the result has ever been the same, so that now I fully recognise the futility of attempting to explain one point alone until the entire marvellous plan of salvation is submitted to the world as a whole.

The reasons why this communication is being given

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at this present time rather than in any other age are varied and possibly complex at first sight, but when clearly understood are simple, feasible, and very convincing.

To enter into an exposition of them here would almost be useless, for in order fully to realise the importance of one point explained it must be taken in conjunction with all others, and then judgment passed upon the whole.

The Christian religion is about to be given to the world in an entirely new setting—a reasonable, intelligent, and beautiful setting—a setting which no thoughtful, unprejudiced man, who is satisfied that his soul is eternal, can contradict or even argue about ; and the keener the intellect brought to bear upon the subject, the more readily will the manifest truthfulness of the entire revelation be grasped and appreciated. In it man will estimate at a fuller value than he is capable of doing at present the infinite love and justice of God ; and the more he meditates over the subject the fewer questions will he have to ask.

We now come to consider the reason why this spiritual communication assumed the special form it did. I have already endeavoured briefly to explain how man comes by his thoughts, ideas, and aspirations, but until this subject is clearly elucidated the way in which such is actually accomplished cannot be adequately valued. This was precisely my position until a few years ago. I was as ignorant of the unseen influences at work around me as every average man is. My eyes had been given me to limit my vision, and in their respective directions similarly with my ears and my understanding. None of my latent advanced mental properties had been developed ; indeed, I was wholly unaware that I possessed them. My real mission in life was to receive



certain information from existences in a more advanced state than myself; existences whom I could neither see, hear, nor feel, and of whose presence I was quite ignorant. How was this to be accomplished so as to impress me most forcibly, and thoroughly convince me that I was really in communion with invisible, intangible, yet unmistakable existences? Had my dormant faculty of mental communion with spirits been suddenly developed without gradual practice and full knowledge of what it was—what would have been the result?—Nothing!

I was possessed of strong material senses, and was as capable of exercising them as most people are; surely then the best way of making a lasting impression upon my mind was through these senses?

Man has now reached an advanced, practical age; therefore, if it is necessary that information explanatory of abstruse conditions, almost beyond his capacity of grasping, has to be imparted to him, then such must be effected in a very reasonable and understandable way. The mysterious must be denuded of its mystery to the utmost degree. No mystic prophet or soothsayer, with a life enshrouded in obscurity, will serve in this age, but if a tangible result has to be produced then recourse must be had to means as rational and convincing as the circumstances will allow.

The above is the line of reasoning which I think every common-sense person will endorse, and the way in which I was first awakened to a realisation that there was indeed a spiritworld was in a most manifest and palpable manner.

There are really but few persons at the present day who have not some vague impressions that spirits do actually exist, but all explanations hitherto vouchsafed

upon this subject have been so unsatisfactory and delusive as to have met with almost universal condemnation—and properly so.

To read the history of my experiences, from their commencement until Clarissa's departure, is a gradual unfolding of the spiritworld, its inhabitants, and the different ways they have of conducting themselves, and is as satisfactory and convincing a proof—to all who are open to be convinced—as it is possible to give man, always considering the, to the human understanding, mysterious nature of the spiritual life.

It is quite unnecessary for me to recapitulate what I feel inclined to call my adventures in the earlier stages of my peculiar explorations, nor yet need I dwell upon my delightful *tête-à-tête* conversations with bright inhabitants of the higher regions.

It is utterly impossible for any one at present to pass judgment upon my statements, and either condemn them as false or believe them as true. By their fruits ye shall know them; and such is the judgment which alone can be pronounced by a finite mortal with an eternal, immaterial soul forcibly bound down to miserable, material clay, upon an imperishable existence.

Whatever the contents of this book are, and however such may be received, they are but the introductory notes to other works which are to follow. It is beyond my intention here to dilate upon these works; all that I can say is—they bewilder even me when I think seriously upon the unfathomable depth of the Father's love for each soul.

I can but ask all to read this humble production carefully and repeatedly, until its contents are clearly understood; then they will be prepared to consider what the most powerful and privileged faithful spirit in the Fourth

Heaven has been sent especially to communicate to the world, not through a medium, but through a hyper-developed mental power which every man on earth possesses in embryo.

It is quite immaterial to me whatever judgment is passed upon my statements in this production before the works succeeding it are submitted for consideration, for no criticism is of any value which does not include the series of three different works and six lectures.

I can only conclude this book with the same words with which I began it :—

“Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.”



## APPENDIX

THE experiences recorded in the foregoing pages came to a sudden termination at the beginning of the year 1896, consequently it becomes my duty to account for the time that has intervened between that date and the publication of this work ; also briefly to explain how we progressed in spiritual knowledge during that period.

It has already been stated that Clarissa's mission came to an abrupt conclusion a short time after her ascension into the Sixth Sphere.

The last interview which I had the privilege of holding with her took place a few days after I had finished writing my experiences. Clarissa, in control of the medium, turned towards me and made the following remarks :

"I hope you and I will part friends, Dr. Scott."

"Certainly, Clarissa ; I don't see why we should not," was my reply.

"But I don't mean when I go away to-night, but when I leave you for ever," she added.

"I hope so," was my rejoinder.

These were the last remarks of importance she made to me through the medium. She has never controlled since, and now we are far beyond the necessity of a medium.

I was at a complete loss to understand the drift of these observations, for at that time not even a shadow had crossed our friendship. She made no attempt at explanation, and never even informed me that she had

finished that portion of her mission and was about to continue it in another direction and one in which I was chiefly and very seriously concerned.

Week after week passed by, and still the medium felt no controlling influence come over her. Several times she made an attempt at my request to go into a trance, but never once did she succeed.

Such an abrupt termination of all my spiritual communications surprised me not a little, and I felt as if I had been ungenerously treated.

The position in which I was placed appeared to me to be a very serious as well as anomalous one. My spiritual visitors had forced their acquaintanceship upon me ; they had conducted me very skilfully through many troubles, and it seemed to me had compelled me to give up a happy home and a prosperous career, and had landed me on an isolated spot in the Rocky Mountains. There and then Emelie bade me adieu, and now Clarissa had gone. What could be the meaning of it all ? What had I done to deserve it ?

Naturally I was greatly depressed when I seriously considered the whole situation. Neither could I persuade myself unkindly against one or the other of them, argue as I would with myself. I was utterly at a loss to account for it all, and frequently repented that I had ever left England.

Nor yet had I reached the end of my troubles by any means ; in fact, I had not in reality commenced them. Misfortune and ill-luck seemed to dog my steps wherever I went and in whatever I did. At first they showed themselves in small things, then gradually extended their area, until finally I was overwhelmed by adversity. In no direction in which I was called upon to suffer was I individually in any sense to blame ; hence the mental distress was proportionately greater.

For nearly two years I was practically penniless, living almost in sufferance upon my ranch. My wife and family nobly assisted me, and never once showed the white feather during long years of adversity. I had not a friend in England to whom I could write for sympathy, for all, without any exception, regarded my actions as those of a madman. None knew what I had undergone and was now undergoing save my family, for no one could really grasp the true circumstances of the case; therefore it was utterly useless attempting to explain.

In silence and almost in self-reproach I was compelled to bear it all, seeking material comfort in my family alone.

At the outset of my troubles, in my distress I asked the medium if she could possibly go under control. Next day she informed me that she thought she could, as she felt very strongly influenced. Thus Jane, at my request, went into the last trance she has ever been in, and for a few moments I held conversation with a selected messenger sent by Clarissa. The interview was soon over, for it lasted only whilst the following message was being delivered to me from Clarissa: "Fear not, Dr. Scott! Omnipotence has servants everywhere." On the strength of this remarkable and abstruse message I had to rely for several years.

The above was the last occasion on which Jane has ever been controlled. She is now married and has a family, and is very happy indeed.

Although our spiritual advisers had abandoned us, yet we were not left alone. Our higher senses had been awakened to the reality of the spiritual existence and condition through the material instrumentality of a medium. A medium, however, is but a means of communing with a spirit for want of knowledge of a better,

for certainly there must be a direct channel of communication between spirit and man if the latter receives all his ideas and inspirations from a spiritual source.

Slowly we were progressing in our knowledge of occult matters, and by degrees we were developing dormant powers of the brain. Very occasionally at first did we feel strong influences around us, and had mental promptings of various kinds. These promptings in time became more frequent and more pronounced, until several of us could distinctly feel a mental voice saying something.

Other properties were also developed, but it is unnecessary to refer to them, for when they had served their purposes they fell into disuse.

This mental communion with spirits reached a state little short of perfection in my eldest son, and is well developed in myself, and it is through this advanced and subtle power that all our communications are now conducted.

Towards the end of the year 1898, my eldest son informed me that he felt a very powerful influence near him every night after he got into bed. For several weeks this influence continued getting stronger all the time, until at last my son was prompted to go into a room by himself and write what he was influenced to put down. This influence proved to be an exceedingly powerful spirit; indeed, the most powerful in the Fourth Sphere, who had been sent purposely to communicate to the world, through my son, such information as will be of incalculable benefit to man, and which for centuries he has been struggling to obtain. This information I have put into book form, in name "The Human Soul Revealed."

This spirit returned still more powerful—an angel in the Fifth Sphere—at the latter end of the next year, and



wrote "God and His Universe," a work wonderfully abstruse and far-reaching in its scope, but not intended for publication.

I had numerous interviews with this powerful messenger, whose earthly name had been Minerva Vickers. I questioned her very closely upon the whole business, and the following is the gist of her remarks.

"The world has now arrived at a stage in which it is quite necessary that man should be given more knowledge of God, if the great principle is to be maintained that all men at all times shall have an equal chance of eternity in heaven. This increased knowledge of God, in this enlightened age, must be imparted to man in a way as rational as the circumstances and necessarily occult means of communication will allow. You happened to be the person on earth selected to receive the information and impart it to your fellow men. With this end in view Emelie was commanded to open communications with you, and instruct you in the bare outlines of the spiritual existence. The power with which she was endowed was sufficient to accomplish this, because you, being a free agent, an independent eternal soul, had to demonstrate your faith in what you experienced and in the information which was imparted to you. Clarissa was next sent with greater power, and with instructions to get you away from your surroundings to a place where it was necessary for you to undergo severe trials of faith, and where you could meditate upon your future work. When you arrived at your present abode that mission was finished, and all communications through a medium brought to a close. A medium was of no further use to you, for a medium is at best but a degraded means of holding converse with advanced and powerful messengers.

"Clarissa next was instructed to test your faith in earnest, for the work which you are being called upon to discharge is one of faith ; consequently before it is entrusted to you it is necessary to put your faith to the test, and thus prove whether you are worthy or not of such a privilege.

"You are by no means left alone, but are surrounded by unseen powers of which you are little aware. You must prove your faith in God, and none shall harm you.

"During the time when you were manfully fighting against adversity, purposely caused you by Clarissa, you were advancing slowly but surely in knowledge of higher and more complex powers. You were developing properties hitherto dormant, to be brought into use in the future.

"I was then sent to convey to you through your eldest son—who is exceptionally gifted with the power of mental communion with spirits—information which I had obtained through a previous mission, and which will before long be given to the world."

This amazing intelligence considerably affected me, for I recognised my utter unworthiness and incapacity for the work. I demanded to know the reason why some professing teacher of Christianity had not been selected. Her reply was that the proper person had been chosen, and that I would be able to satisfy myself from her writings that no man on earth knew more of the Godhead than myself, however much he might think he did, for all are perfectly ignorant. I then pleaded my poverty as an effectual hindrance to publishing such works after they were completed, and that I was fully determined not to ask for assistance from anybody. Her answer was pronounced :

"Everything has been taken away from you for a

purpose, but you will be more than compensated for all you have suffered and gone through ; and not only you, but everybody who has been called upon to take part with you in this work. Have no fear for the rest, because if this mission be from God then He will supply the means with which to do His own work."

One evening in the autumn of 1900, as I was meditating in my arm-chair, after a day's hard manual labour, I felt Clarissa near me, and her voice reverberated powerfully through my brain :

"Good evening, my dear friend ! It is long since I have been here to converse with you, and now I have come especially to make friends of us again, and ask your forgiveness for the severe trial through which I have put you. When I bade you adieu at our last sitting, I had then received command to impose upon you a severe test of faith, as severe as I possibly could ; and it was on account of this knowledge on my part that I made the observation to you about 'parting friends.' It distressed me terribly to see you so unjustly suffer, but I was compelled to carry out my orders. The trial is now over, and you have acquitted yourself like a man and a Christian. No harm shall come to you, and you will be amply rewarded for what you have suffered. You have a great and noble work before you, and you are one of the most privileged men on earth."

This news still further upset me, for here was a clear explanation of it all now before me, and unknown to myself I had been designedly put to the test, and had come off conqueror.

During the whole time of my residence here it has been necessary for me to work hard physically and mentally. My mind has ever been deeply occupied upon Minerva's revelations and my son's unprecedentedly